English Translation of

Sunan Ibn Mâjah

Volume 1

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Books and Chapters of Volume 1

Allâh's Messenger said:
"May Allâh make the man flourish who hears from me a *Hadith*, commits it to memory, and then communicates it (to others)."
(*Sunan Abu Dâwud : Hadith* no. 366)

Allâh's Messenger said:
"Oh, do look! I have been given the Book (Qur'ân) and the like thereof (i.e., *Sunnah*) along with it. Oh, do look! I have been given Qur'ân and the like thereof (i.e., Sunnah) along with it." (*Musnad Ahmad*: 4/131)

Contents

(1) The Book Of The Sunnah

The Chapters Of Purification And Its *Sunnah*

The Chapters On Dry Ablution

(2) The Book Of The Prayer

(3) The Chapters On The *Adhân* And The Sunnah Regarding It

(4) The Chapters On The Mosques And The Congregations

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Hadith*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Ahâdith*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Ahâdith*, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Wahy Matlu*) while the *Hadith* is called Revelation Unrecited (*Wahy Ghair Matlu*).

The Arabic word *Hadith* means conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh's Messenger ﷺ and his mission (through his Companions and their followers). *Hadith* is also called *Sunnah* (Tradition), *Akhbâr* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Hadith* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamâ'il* (his physical descriptions, natural disposition and habits) under the general heading of *Hadith*.

The authority of *Hadith*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"[1] and "*Nun*; by the pen and by what they write (therewith),"[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Ahâdith*, a much wider and more elaborate system evolved in the succeeding ages.

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[1] *Al-'Alaq* 96:1.
[2] *Al-Qalam* 68:4.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic State, the Prophet's letters, the State Constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Ahâdith* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Ahâdith* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These Traditions dating back to the era of the Prophet ﷺ, and his Companions, set in motion a trend that continued during the successive generations of Muslims, till an elaborate science of *Hadith* blossomed forth with many technical terms, like *Riwâyah* (narration), *Dirâyah* (cognizance), *Al-Jarhu wat-Ta'dil* (Science of Validation of *Ahâdith*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Ahâdith*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Hadith* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Isâbah fi Tamizis-Sahâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Ahâdith* in an attempt to spread them. But, then, the *Hadith* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Ahâdith*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Hârun Rashid (170–193 AH) had a disbeliever arrested for fabricating *Ahâdith* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four thousand *Ahâdith* I have already fabricated, making lawful things unlawful, and the unlawful lawful, although not a word in those '*Ahâdith*' was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abu Ishâq Fazâri and 'Abdullah bin

Mubârak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Ahâdith* a high degree of reliability next to Qur'ân. When the *Ahâdith* had been read over carefully, revised, corrected and expounded in the light of the principles of *Hadith* sciences like *Jarh* (invalidation), *Ta'dil* (validation), and *Asmâ'ur-Rijâl*, the stage for the recording of *Ahâdith* was set. Thanks to the exhausting efforts of *Hadith* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Sihâh Sittah* (the Sound Six books of *Hadith*) a vast treasure that included *Musannafât* (*Hadith* compilations according to subject-headings), *Jawâmi'* (comprehensive books of *Ahâdith*), *Sunan* (collections of legal and doctrinal *Ahâdith*), *Masânid* (*Hadith* compilations according to complete chains), *Ma'âjim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakât* (compilations of *Ahâdith* meeting the conditions of other compilers but not found in their books), and *Mustakhrajât* (compilations containing *Ahâdith* of other compilers with different chains of narration), the manuscripts of which—numbering in thousands—researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Ahâdith* (*Sihâh Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Sihâh Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Hadith*, to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Ahâdith* of this collection have been documented, referenced and traced by the great research scholar, Hâfiz Zubair 'Ali Za'i.

One thing I want to mention is that in these collections, the original Arabic texts of the *Ahâdith* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Hadith* from the Prophet ﷺ.

'Abdul-Mâlik Mujâhid

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Director Darussalam
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Preface

Hadith is next only to Qur'ân as a source of Islamic laws and proofs. The term *Hadith* applies to the words and acts of Allâh's Messenger ﷺ as well as his tacit approvals called *Taqrir*. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of *Ahâdith* are variously known as (1) *Khabar*, (2) *Athar*, (3) *Hadith* and (4) *Sunnah*. (All these words have already been mentioned under the technical terms employed by *Hadith* scholars).

In contradistinction with *Khabar* and *Athar*, the words *Hadith* and *Sunnah* are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allâh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word *Hadith* or *Sunnah*. Yes, of course, some people have made a distinction between *Hadith* and *Sunnah*, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The *Hadith* scholars make no distinction between the two. According to them, *Hadith* and *Sunnah* are synonymous terms. Similarly, taking *Sunnah* as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of *Ahâdith*. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of *Ahâdith*. Those who say so have, in deed, allied themselves with the rejecters of *Ahâdith*. Moreover, rejecting a *Hadith* on the ground that it is in conflict with Qur'ân and entraping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of *Ahâdith* on the seemingly attractive plea of being in disharmony with Qur'ân.

Two centuries after the advent of Islam, the Mutazilites (*Mu'tazilah*)[1] rejected some *Ahâdith*. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of *Ahâdith*, their purpose being no more than to affirm naturalism and reinterpret Qur'ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.

charmed by the wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term *Hadith* or *Sunnah* applies to whatever the Messenger of Allâh ﷺ said, did, or gave his tacit consent to. This, like Qur'ân, is an independent, distinct and reliable source of faith and law (*Shari'ah*). To benefit by *Hadith* and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allâh is Islam and only Islam. "Truly, the religion with Allâh (is) Islam."[1] "And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter."[2] Allâh commanded the believers to hold fast to the religion and forbade them to divide and fall apart: "And hold fast, all of you together, to the Rope of Allâh, and be not divided among yourselves."[3] Allâh also warned us through His Messenger ﷺ: "And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."[4]

2. Since Qur'ân has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur'ân declares: "After the Truth, what else can there be except error?"[5]

3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur'ân and the *Hadith* of the Prophet ﷺ. Allâh's Messenger ﷺ said: "I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allâh and the *Sunnah* of His Prophet."[6]

[1] *Âl 'Imrân* 3:19.
[2] *Âl 'Imrân* 3:85.
[3] *Âl 'Imrân* 3:103.
[4] *Al-An'âm* 6:153.
[5] *Yunus* 10:32.
[6] *Muwattâ' Imâm Mâlik*: 3.

4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allâh has undertaken the responsibility of guarding it. He said: "Verily, We, it is We Who have sent down the Reminder and surely We will guard it."[1] The intended meaning of the Reminder is Qur'ân that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without *Ahâdith*, the safeguarding of it implies the safeguarding of *Hadith* also. Therefore, in order to safeguard the *Ahâdith*, Allâh created a group of *Hadith* scholars who took pains to safeguard the *Ahâdith*, separating the genuine from the spurious. Hence, Qur'ân and *Sunnah* are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet's Companions and the righteous predecessors is an indispensable aid.
5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic *Hadith* is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a *Hadith* was found later on contradicting the ruling of some jurist, his students are reported to have declared that the *Hadith* in question had remained unknown to their Imâm (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that *Ahâdith* were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (*Sihâh Sittah*) and other books of *Ahâdith* were compiled later on. But, no doubt, those Imâms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that *Ahâdith* have been collected and recorded, insistence on a particular legal ruling and rejecting a *Hadith* on different pleas is quite unjustified.
6. The students of the Imâms of *Fiqh* (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imâms of Islamic jurisprudence. He deserves praise, rather than condemnation.

[1] *Al-Hijr* 15:9.

About the Four Books of *Sunan*

The Four Books of *Sunan* (*Sunan Arba'ah*) refer to *Sunan Abu Dâwud*, *Sunan Tirmidhi*, *Sunan Nasa'i* and *Sunan Ibn Mâjah*. The term *Sihâh Sittah*, widely known in the Indo-Pakistan subcontinent, refers to the six books of *Hadith*, that is, the foregoing four books of *Sunan* and the Sound *Ahâdith* of *Bukhâri* and *Muslim* (*Sahih Bukhâri* and *Sahih Muslim*). The latter two books, also called *Sahihain*, are believed by orthodox Muslims (*Ahlus-Sunnah*) to contain only Sound (*Sahih*) *Ahâdith*. With respect to the chain of narration (*Sanad*), no *Hadith* in those two books is weak.

Shah Waliullah wrote, while commenting on the two books: "As for the two authentic books of *Ahâdith* (*Bukhâri* and *Muslim*), scholars of *Hadith* sciences are unanimous that the *Muttasil* (Connected)[1] and *Marfu'* (Traceable)[2] contained in the twain are absolutely Sound and *Mutawâtir* (Continuous)[3] up to their compilers and that anyone who belittles the two is an innovator (*Mubtadi'*), following a way other than that of the believers."

Anyway, it is accepted by all, that the Four Books of *Sunan* do contain some *Ahâdith* that are Weak (*Da'if*). They are grouped together with the two books of *Bukhâri* and *Muslim* and often referred to as the Sound Six (*Sihâh Sittah*). This collective name is in popular usage. This title has been given to them, not because all the *Ahâdith* of the Four *Sunan* are Sound like those of *Bukhâri* and *Muslim* but because most of them are, except some that are Weak. In other words, the *Ahâdith* of the Four *Sunan* are generally, not totally, Sound. That is the reason why they are grouped together with those of *Bukhâri* and *Muslim* and collectively called *Sihâh Sittah*. Anyhow, this collective title created an impression among the laymen that all the Six are the collections of Sound *Ahâdith*. Besides, a large section of learned scholars who are usually unaware of the science of the Methodology of Critical Evaluation of *Ahâdith* (*Naqdul-Hadith*) and the science of Biographies of Narrators (*Asmâ'ur-Rijâl*), believe that the mere fact a *Hadith* exists in any one of the Four *Sunan* is enough to guarantee its soundness and, especially in the event of argumentations, they make good use of it and the Weak *Ahâdith* of the Four *Sunan* are taken as Sound and advanced as argument to prove their point. The majority of scholars find it difficult to tell the Weak from the Sound because this matter cannot be decided without a thorough knowledge of the science of the Methodology of

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[1] A *Hadith* with a continuous chain of narration

[2] A *Hadith* attributing the words of the *Hadith* to the Prophet.

[3] *Hadith* reported by a large group of narrators, it being impossible in practice for them to cooperate and concur on a falsehood by the authority of a similar group until it reaches the mind and the senses.

Critical Evaluation of *Ahâdith* and Biographies of Narrators. Only a few scholars are expert in the *Hadith* sciences.

This state of affairs continued till our times when the great traditionist and *Hadith* scholar of this century, Shaikh Nâsiruddin Albâni (d. 1999 CE) undertook, by grace of Allâh, the task of researching *Ahâdith* all over again, in a spirit of revival and reformation. Ever since the recording and compilation of *Hadith* books, no notable research work on *Ahâdith* had been done. This field of activity was almost stagnant. It was Shaikh Albâni who initiated this work in modern times with a renewed determination. On the one hand, he prepared a team of experts, endowed with a talent for research and inquiry, from amongst his own students and, on the other hand, he himself carried out an immense and wide-ranging research work on *Ahâdith*. His achievements in the field of *Ahâdith* are briefly given below:

One of his notable achievements is that he researched the *Ahâdith* of the Four *Sunan* and identified the Weak and the Sound, a work that proved that, unlike *Bukhâri* and *Muslim*, not all the *Ahâdith* of the *Sunan* are Sound and that the mere fact a *Hadith* exists in the *Sunan* is not enough to prove its reliability but, rather, its soundness or weakness can be determined only in the light of the principles of *Hadith* evaluation. He divided each book of the Four *Sunan* into two parts, the Weak and the Sound, thereby making it easy for any cleric not skilled in the methodology of evaluation to benefit by this division and know the Weak from the Sound.

Shaikh Albâni also called for the term 'the Sound Six' (*Sihâh Sittah*) to be changed. He proposed a new name: the Six Books (*Kutub Sittah*) for all the six books of *Hadith* because the four books of *Sunan* contain some Weak *Ahâdith*. To call all the six books *Sihâh Sittah* (Sound Six) conveys the idea to general public that all of them are Sound. His view was that the four books of *Sunan* should be called the Four *Sunan* (*Sunan Arba'ah*), *Bukhâri* and *Muslim* the Sound Two (*Sahihain*) and all the six be renamed the Six Books (*Kutub Sittah*).

An Earnest Plea

I entreat the readers of *Kutub Sittah* (the Six Books), a publication of Darussalam, to make their intent clear and pure before reading or teaching them, and determine that they would accept without hesitation each and every *Hadith* of the Prophet ﷺ and give it precedence over the opinions of others.

Second, they should pray to Allâh fervently and sincerely to guide them to the Straight Path. We say "(O Allâh,) Guide us to the Straight Path" in our daily prayers, but it seems to have little effect on us because we do not realize what we say. I entreat you, dear readers, to pray from the deepest

depths of your hearts for guidance and not to take for granted or remain self-satisfied with your denomination that may well be an accident of birth or milieu.

Third, Allâh has given you intellect, good sense and reasoning faculty. You use them to improve your material wealth and worldly possessions. You do not feel contented with what you inherit from your parents but ever strive to increase it and add to your material comforts, although you know that the joys of the world are short-lived and will perish sooner or later. Is it sensible to strive day and night for the fleeting pleasures of the world and ignore the joys and comforts of the Hereafter that are abiding, unending and supreme? Is it wise of us to keep on following the religious traditions we inherited from our family or acquired from our environs, no matter what they are?

Surely, it is not a good use of the gifts of Allâh, the gifts of reason and intellect. Reason demands of us to seek the Straight Path. Not to do so is to wrong yourself as well as your children. Remember that straying away from the Straight Path means loss in the Afterlife. It is our duty, therefore, to save us and our children from that great loss that is the inevitable end of those who digress from the Straight Path. And the only way to avoid losing in the Afterlife is the one we have outlined in the foregoing pages.

Our Actions and Day of Accounting

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allâh as witness that we have been fair in our evaluation of *Ahâdith*. While deciding the soundness or weakness of a *Hadith*, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived notions or circumstances. We have been completely fair, just and honest in our evaluation of *Ahâdith*. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of *Hadith* evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a *Hadith*, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound *Hadith* as Weak or a Weak one as Sound, declaring without proof a *Hadith* as abrogated or abrogating—all these things we believe to be fraud, deception, and concealment of truth. We seek Allâh's refuge from these trickeries. Of course, we may have erred in applying the principles of *Hadith* evaluation, or we may have erred for lack of access to information, or we may have misunderstood something—and we will be grateful to those who point out our errors and we pledge to correct them forthwith—but, by grace of Allâh, we remained honest and

fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allâh is the Warden over what we say.

Conclusion

If a person realizes the greatness of Allâh, his fear of Him will increase. And if a slave is afraid of His Lord's retribution, he will increase in righteous deeds. Fear of Allâh is a cure for idleness. It is also an excellent trait for a believer.

Hasan Basri said, "I have kept the company of a people who are more worried of their righteous deeds being rejected than of their being punished for their misdeeds."

Yusuf bin Abdul-Hasan was described as follows: "Whenever he emerged, he would look as if he was coming from the funeral of a close relative of his; and whenever he sat down, he would look as if he was a captive who was about to be executed. Whenever Hell-Fire was mentioned, he would react as if it was created exclusively for him."

Know that a Muslim should maintain balance between fear and hope. For, fear only, if it is not accompanied by hope, can kill. Breeze of hope enlivens the souls.

Fear is the driver of the soul while hope is its guide. If it becomes slack with its guide, its driver eggs it on; and it refuses to abide by the instruction of its driver, its guide encourages it. Coolness of hope ameliorates the hotness of fear, and the sword of fear deals a deadly blow on procrastination. If a servant ponders over the favor of his Lord, he will show gratitude to Him and forsake anxiety and worries. If he looks at his sins, he will take precaution and will spend the night seeking pardon and forgiveness.

My dear brother, death in the cause of seeking knowledge is better than perdition in the path of idleness. Continue to awake in the night and observe frequent supererogatory fasting. Leave sleep alone for the sleepers. Endeavor to catch up with righteous people. After you have attained cure to your ailment, rejoice with the assurance of Allâh: "And give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (*Yunus* 10:2)

But if you die in your ailment, console yourself with Allâh's promise for the martyrs: "Verily, the *Muttaqûn* (the pious), will be in the midst of Gardens and Rivers (Paradise): In a seat of truth (i.e., Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of

majesty and honor)." (*Al-Qamar* 54:54-55)

Be always in remembrance of Allâh; perhaps your little remembrance of Allâh may make Him also remember you, as He said: "And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]." (*Al-'Ankabut* 29:45) So be sincere in your remembrance of Him.

Abu Hurairah ﷺ narrated: "Allâh's Messenger ﷺ was traveling along the path leading to Makkah that he happened to pass by a mountain called Jumdan. He said: 'Proceed on, it is Jumdan. The *Mufarridun* have gone ahead.' The Companions said: 'O Allâh's Messenger, who are *Mufarridun*?' He said: 'They are those males and females who remember Allâh much.'"[1]

Abu Hurairah ﷺ said, while he was in the house of Umm Darda: "The Messenger of Allâh ﷺ reported from his Lord that He said, 'I am with My slave when he remembers Me and his lips move (in My remembrance).''[2]

Abu Darda said: "Those who always remembered Allâh shall enter Paradise smiling."

One of the signs of a lover is that he feels stirred up whenever the name of his beloved is mentioned. If you love someone from among the people of this world and you hear his name being mentioned, you feel stirred up from within.

However, remembrance of Allâh is being recited to you and nothing changed in you! You hear Allâh's commands and prohibitions many times and yet you fail to reflect upon them; though He has made the reflection on His Verses easy for whoever strives in His way. But there are some among His slaves who ponder, implement His commandments, and abstain from His prohibitions. Whenever such people look at their good deeds they realize that they have not done enough. They never enjoy any food, drink or sleep without remembering Allâh. Can't you hear Him describing such slaves of His and commending them in His Glorious Book saying: "The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith." (*Al-Anfâl* 8:2)

He also describes them as: "*As-Sâbirun* [who patiently bear whatever may befall them (of calamities)]." (*Al-Hajj* 22:35)

So He thanked them for that and concealed their misdeeds. He informed them that He will be pleased with them on the Day the sky shall split open

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[1] *Muslim* (2676).

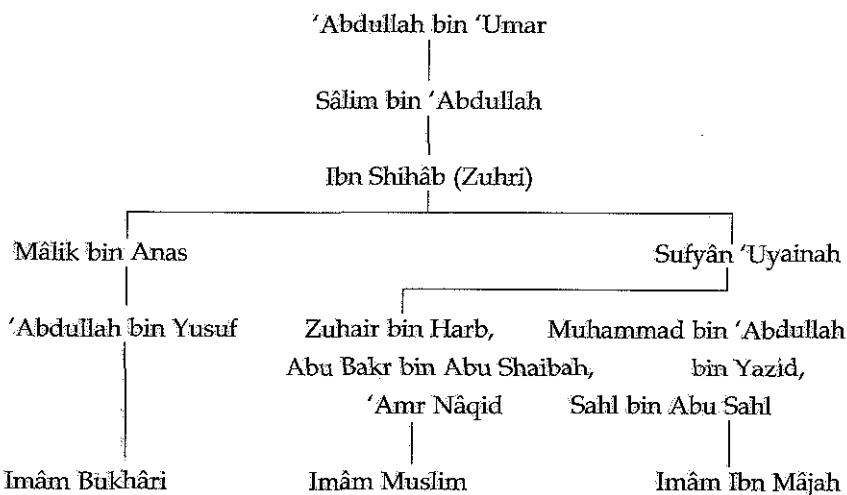
[2] *Ahmad* 2/540.

and, the Day "Man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." (*Al-Qiyâmah* 75:13)

On that Day, the sinner shall regret and be in sorrow for his negligence. He will be weighed down with his misdeeds. When he will be called to read his record of deeds, he will see that it is full of evil acts and he will be confused. When he sees other sinners like him being sent and dragged to Hell, he will then show a remorse that will be of no avail to him. He will cry but he will not be heard. He will neither be shown mercy nor be excused.

The punishment is severe for those who transgressed and behaved arrogantly. Therefore, my admonition for you is that, you should repent and give up sinning. Perhaps, you will be lead aright. For, Allâh helps those who seek refuge with Him and work righteously.

Introduction

Methodology of Research and Tracing of *Ahâdith*

Praise is to Allâh. We extol Him and seek His help. None can misguide him whom Allâh guides and none can guide him whom Allâh misguides. I bear witness that there is no God except Allâh, Alone, without any partner, and I bear witness that Muhammad is His slave and His Messenger. The best speech is the Book of Allâh and the best course is the course of Muhammad ﷺ while the worst things are (religious) innovations and every innovation is an error and a delusion.

I thank Allâh, our Lord, Who made it possible for me to research and trace the *Ahâdith* of *Sunan Arba'ah* (*Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasâ'i* and *Sunan Ibn Mâjah*).

Among the four *Sunan, Sunan Ibn Mâjah* holds a prominent place. I have already done research work and written a commentary on it in Arabic under the title *Tas-hilul-Hâjah fi Mukhtasar Takhrij Sunan Ibn Mâjah*. It is included in the Urdu edition now. To know my work and methodology, in this treatise, the following points need to be borne in mind:

- *Sunan Ibn Mâjah* contains two types of *Ahâdith*:

    a) *Ahâdith* that occur in *Sahih Bukhâri* or *Sahih Muslim* or in both.

    b) *Ahâdith* that occur neither in *Bukhâri* nor in *Muslim*.

- My own research finding is that all the *Musnad* (with chains of narrations) and *Marfu'* (traceable to the Prophet ﷺ) *Ahâdith* of *Sahih Bukhâri* and *Sahih Muslim* are Sound (*Sahih*). This is also the opinion of all the scholars of the nation. As for the other *Ahâdith*, I have given my verdict as to their soundness or weakness. See, for example, *Hadith* no. 50: the chain of narration is *Hasan* (Good), and *Hadith* no. 11: the chain of narration is *Da'if* (Weak).

- If I ruled a narration to be Weak, I also stated my reasons for that. For example, *Hadith* no. 19: Abu Bakr bin Khallâd Al-Bâhili narrated to us from Yahya bin Sa'eed from Shu'bah from Ibn 'Ajlân that 'Awn bin 'Abdullah told him, narrating from 'Abdullah bin Mas'ud. After I had declared it to be Weak, I wrote: "There is an interruption (*Inqitâ'*) in its chain of narration because 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ud."

- When I ruled a *Hadith* to be *Hasan* or *Sahih*, I also gave the reference of another *Hadith* scholar in case he also declared it to be so. See, for example, *Hadith* no. 87.

- In case a narration of *Ibn Mâjah* occurs in *Bukhâri* and *Muslim* as well as in other books, I have given the reference of *Bukhâri* and *Muslim* only while tracing it. See, for example, *Hadith* no. 10: (*Muslim*) although this narration also exists in *Sunan Tirmidhi* (*Hadith* no. 2229).
- The references of *Bukhâri* and *Muslim* do not mean that the narration, with respect to its text, is exactly the same in both *Bukhâri* and *Muslim*. It only means that the narration in both the books is the same with respect to the chain of narration. As to the text, it may be long in one and short in the other or vice versa or words may differ but the meaning is the same.
- Since, according to research scholars, *Bukhâri* has precedence over *Muslim*, I have given precedence to *Bukhâri* while tracing *Ahâdith*. But in some places, *Muslim* has been mentioned first while tracing. The reason for that is that a greater part of the chain of narration exists in *Muslim*. See, for example, *Hadith* no. 58: collected by *Muslim* on the authority of Sufyân bin 'Uyainah and by *Bukhâri* on the authority of Mâlik. The following chart explains it further:

It is clear from the foregoing chain that Muslim is closer to Ibn Mâjah. Hence, he has been mentioned before the other.

[For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See,

for example, *Hadith* no. 35, collected by *Ahmad* from *Hadith* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him.]

- Two things should be noted about *Tadlis* (truncation):
  - a. There are those who cannot be accused of truncation, any such charge against them being baseless and false, like Bukhâri, Muslim, Abu Qilâbah Jarmi, Makhul Shâmi, Zaid bin Aslam, Jubair bin Nufair, and Hammâd bin Usâmah. All of them are leading *Hadith* scholars and narrators of the First Level. Their *Mu'an'an Ahâdith* (in which the narrator relates using the preposition *'an*, meaning 'from') are considered to have been heard directly by narrators unless there be a reason ruling it out.
  - b. The *Mu'an'an* narrations, in *Hadith* books other than those of *Bukhâri* and *Muslim*, by narrators like Qatâdah, A'mash, Sufyân Thawri, and Abu Ishâq Sabi'i against whom it is proved that they did truncate, are considered *Da'if* (Weak) in case they did not hear them directly or any follow-up. Imâm Shâfi'i said: "We do not accept a *Hadith* from a *Mudallis* (truncater) until he says 'so-and-so told me' or 'I heard'"[1] . In the matter of *Tadlis*, his opinion is generally prevalent and preferred.
- Some scholars take the *Mu'an'an* narrations by Sufyân Thawri, Sufyân bin 'Uyainah, A'mash and others as Sound and those of Hasan Basri, Abu Zubair, and Abu Ishâq etc., as Weak. I do not see it as the right methodology. In my opinion, a decisive and categorical stand should be taken regarding this issue. See my treatise *At-Ta'sis fi Mas'alah At-Tadlis* for details.
- In case there is a difference of opinion among scholars about a narrator regarding his trustworthiness or weakness, finding it impossible to apply a single, consistent rule or reconcile between divergent opinions, I have always preferred the opinion of the majority of scholars.
- If a narrator is considered trustworthy by the lenient (*Mutasâhil*) experts in the science of Biographies like Tirmidhi, Ibn Hibbân, Hâkim, I have classified him as Unknown (*Majhul*), but if he is endorsed as trustworthy by two of them, for example, by Tirmidhi and Ibn Hibbân, I have classified him as good (*Hasanul-Hadith*) and truthful (*Saduq*).

  Note: Some scholars consider Imâm 'Ijli as lenient. I do not agree with this view but consider Imâm 'Ijli as moderate (*Mu'tadil*).
- When a narrator is classified as trustworthy or good, it endorses the

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[1] *Kitâbur-Risâlah*, p. 380.

reliability of each narrator in the chain of the narration. For example, Nâfi' bin Mahmud Al-Maqdisi's narration has been graded *Hasan* (Good) or *Sahih* (Sound) by *Dârâqutni* and *Baihaqi*. Hence, he is trustworthy (*Thiqah*), according to them. See also *Nasbur-Râyah* 1/49 and 3/264, and *Silsilatus-Sahihah* 7/16, *Hadith* no. 3007. It is wrong to classify such a narrator as Unknown (*Majhul*) or concealed (*Mastur*).

- While grading a *Hadith* as *Sahih* or *Hasan*, I have taken into account other *Ahâdith* as corroborators (*Shawâhid*) or follow-ups (*Mutâbi'ât*). So some *Ahâdith* have been graded *Sahih* or *Hasan* in the light of *Shawâhid* and *Mutâbi'ât*.
- Despite these methodologies of *Hadith* evaluation, errors may creep in. To err is human. But I declare hereby that I will not hesitate to recant if it is proved that there is error in my inquiry and the tracing of *Ahâdith*.
- While validating or invalidating narrators, I have invariably referred to original books of biographies of narrators and, after thorough investigation, selected the most correct and most preferable opinion. In case, the name of a preceding scholar of *Hadith* has been given without remark or note, it means I agree with him.

Abu Tâhir Zubair 'Ali Za'i

August, 2006.

The Six Collections

and what the Eminent Scholars said about them

Sahih Bukhâri:

Ibrâhim bin Ma'qil Nasafi said that he heard Muhammad bin Ismâ'il Bukhâri saying: "I collected the book *Al-Jâmi'* in ten plus years and I made it a proof between me and Allâh."

Ibrâhim bin Ma'qil Nasafi also said that he heard Bukhâri say: "I did not include in the book *Al-Jâmi'* but only that which is authentic. I have excluded many other authentic *Ahâdith* to avoid prolongation."[1]

Sahih Muslim:

Hâfiz Abu Abdullah bin Mandah said that he heard Abu 'Ali Husain bin 'Ali Nishapuri saying: "There is no book of *Hadith* under the heaven more authentic than the book of Muslim bin Hajjâj."[2]

Muhammad bin Husain Masarjasi reported from his father who said that he heard Muslim bin Hajjâj saying: "I compiled this *Al-Musnad As-Sahih* out of a collection of three hundred thousand heard *Ahâdith*."

Sunan Abu Dâwud:

Abu Bakr bin Dasah said that he heard Abu Dâwud saying: "I collected five hundred thousand *Ahâdith* reported from the Messenger of Allâh ﷺ. And I selected from this number four thousand eight hundred *Ahâdith* that I included in this book of mine - the *Sunan*. In this collection, I mentioned those that are authentic or closer. Four of these authentic *Hadith* are enough for a Muslim as the basis for his religion. These four are:

1. The Prophet's saying: "The reward of deeds depends upon the intentions."[3]
2. The Prophet's saying: "The proper practice of one's Islam demands that he should leave alone that which does not concern him."[4]
3. His saying: "None of you believes until he loves for his brother what he loves for himself."[5]
4. His saying: "The lawful things are clear and the forbidden things are

[1] *Tahdhibul-Kamâl* 1/671.
[2] *Tahdhibul-Kamâl* 1/168.
[3] *Bukhâri* (1); and *Abu Dâwud* (2201).
[4] *Tirmidhi* (2317); Albâni classified it as *Sahih*.
[5] *Bukhâri* (13); and *Muslim* (1599).

clear. But between the two are things are not so clear..."[1]

Abu Bakr Sawli reported that he heard Zakariya bin Yahya Saji saying, "The Book of Allâh is the foundation of Islam, and the book of *Sunan* by Abu Dâwud is the covenant of Islam."

Ismâ'il bin Muhammad Saffar narrated that he heard Muhammad bin Ishâq Saghani saying, "Knowledge of *Hadith* was softened for Abu Dâwud as iron was softened for Prophet Dâwud ﷺ."[2]

Abu Sulaimân Khattâbi reported: I heard Ibn A'rabi saying while he was reading to us the *Sunnah* by Abu Dâwud, he pointed the manuscript from which he was reading and said, "If someone has no source of knowledge beside a copy of Allâh's Book and then this book - *Sunan Abu Dâwud* - they are enough for him."

Khattâbi then said, "There is no doubt in what Ibn A'rabi said. This is because; Allâh revealed His Book as explanation for everything. He says: 'We have neglected nothing in the Book.' (*Al-An'am* 6:38) In the Verse, Allâh the Exalted informs us that there is nothing in matters of religion that the Qur'ân does not address."

However, this explanation is of two kinds: clear and explicit explanation and hidden and implicit mentioning. The detailed explanation of the latter was assigned to the Prophet ﷺ. This is the interpretation of Allâh's saying: "And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* (Reminder) and the advice (i.e., the Qur'ân) that you may explain clearly to men what is sent down to them, and that they may give thought." (*An-Nahl* 16:44) Therefore, whoever combines between the Qur'an and the *Sunnah* has indeed attained both sources of explanation.

In his book, Abu Dâwud included *Ahâdith* about foundations of knowledge and traditions and rules of *Fiqh*. As far as I know, no scholar before Abu Dâwud or after him had accomplished this.

Abu Sulaimân said: A report reached us that Abu Dâwud said, "I did not include this book of mine a *Hadith* that the scholars unanimously rejected."[3]

Sunan Tirmidhi:

Hâfiz Abu Sa'eed Abdur-Rahmân bin Muhammad Idrisi said, "Muhammad bin 'Eisa bin Sawrah is one of the leading scholars of *Hadith*. He had a number of works among them are: *Al-Jâmi'*, *Tawârikh* and *Al-'Ilal*.

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[1] *Bukhâri* (52); *Muslim* (1599); and *Abu Dâwud* (3329).

[2] *Tahdhibul-Kamâl* 1/169.

[3] *Tahdhibul-Kamâl* 1/170.

These works are compilation of a widely-read scholar, who is cited as an example in erudition."

Abul-Fadl Muhammad bin Tâhir Maqdisi said: I was with Imâm Abu Ismâ'il Abdullah bin Muhammad Ansâri at Hira' when the mentioned was made of Abu 'Eisa Tirmidhi and his book. He said, "In my view, his book is more useful than those of Bukhâri and Muslim because; the benefits that are in the books of these two scholars can only be attained by well-versed scholars. But as for the book of Abu 'Eisa Trimidhi, all the people can benefit from it."

Sunan Nasâ'i:

Abul-Fadl bin Tâhir said: I asked Imâm Abu Qasim Sa'd bin 'Ali Zanjâni at Makkah about the situation of one of the reporters of *Hadith* and he declared him as trustworthy. I then said: But Abu Abdur-Rahmân Nasâ'i regarded him as Weak. Thereupon Zanjâni said: "My son, the condition of Abu Abdur-Rahmân on narrators of *Hadith* is stricter than that of Bukhâri and Muslim."

Hâkim Abu Abdullah bin Bayya' said: I heard Abu Hasan Ahmad bin Mahbub Ramali at Makkah saying: I heard Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i saying, "When I decided to compile the book *As-Sunan*, I made *Istikhârah* to Allâh concerning some Shaikhs about whom I had some reservations. The result of the *Istikhârah* was that I should reject their narrations. As a consequence, I had longer chains of narrators in some *Hadith* in which I would have had shorter chains."

Hâfiz Abdul-Ghani bin Sa'eed Misri said: I heard Abu Hasan Khidr As-Suyuti saying, "I saw the Prophet ﷺ in my sleep while there were in front of me many books among them was *As-Sunan* by Abu Abdur-Rahmân Nasâ'i. The Prophet ﷺ then told me: 'When are you going to stop gathering books and how much books are you going to acquire before you stop?! This is enough!' He then picked with hand part one of the Book of Purification from *Sunan Nasâ'i*. It then occurred to me that what the Prophet ﷺ meant was that Nasâ'i's book is dearest book to him."[1]

Sunan Ibn Mâjah:

Abu Zur'ah Râzi said, "I read the book compiled by Abu Abdullah Ibn Mâjah and I did not find there but few *Ahâdith* whose authenticity is contestable." And he mentioned some *Ahâdith* that are less than twenty.

Abu Abdullah Ibn Mâjah said, "I showed this transcript to Abu Zur'ah Râzi. He checked it and said, 'I think if people lay their hands on this book,

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[1] *Tahdhibul-Kamâl* 1/172.

all or most of other great compiled works will become unnecessary."[1]

Comparing Ibn Mâjah's Book with Other Collections

Comparisons have been made between *Sunan Ibn Mâjah* and other collections such as *Muwatta'* of Imâm Mâlik, *Sunan Ad-Dârimi, Musnad Ahmad* and *Sahih Ibn Hibbân*. Yet, *Sunan Ibn Mâjah* succeeded in becoming the sixth of the major collections. The following are books compared to *Sunan Ibn Mâjah*:

Muwatta' by Imâm Mâlik

Abu Abdullah Mâlik bin Anas ﷺ was born in the year 93 or 94 AH. He was among the leaders of the generation that succeeded the *Tâbi'in*. He was a pious scholar and a great jurist. He showed great concern for the Prophet's *Sunnah*. He valiantly defended it and ferociously waged war against those who sought to oppose the *Sunnah*. He gave the *Sunnah* priority over all other things and never did he rely on invalid analogies at the expense of the *Sunnah*. He died in the year 179 AH.[2]

As regards comparing *Muwatta'* to *Sunan Ibn Mâjah*, Shamsuddin Jazari said about *Sunan Ibn Mâjah*: "It is the sixth of the six major collections, according to the scholars of *Hadith*. What Ibn Athir said that *Muwatta'* - not *Sunan Ibn Mâjah* - is the sixth of the major collections is his personal view."[3]

There are scholars who regarded *Muwatta'* as the sixth of the major collections. Some of these scholars are: Razin bin Mu'awiyah 'Abdari and Ibn Athir Jazari.[4]

Musnad by Imâm Ahmad

Imâm Ahmad bin Hanbal is a real leader and Shaikhul-Islam. He is one of the eminent Imâms.

Ibrâhim Harbi said, "I saw Abu Abdullah — Imâm Ahmad. It was as if Allâh has endowed him with the knowledge of the earlier and latter generations combined."

A man said, "I have never seen anyone more knowledgeable about *Fiqh* and *Hadith* and its meanings more than Ahmad."

Ishâq bin Râhwaih said, "I would sit in the company of Ahmad and Ibn Ma'een and we would do joint study. Whenever I inquired about

[1] *Tahdhibul-Kamâl* 1/173.
[2] *Mashâhir 'Ulama' Al-Amsar* 1/223.
[3] *Kashfuz-Zunun* 2/1473.
[4] *Ar-Risâlah Al-Mustatrafah*, p. 11.

something as regards its meaning and interpretation, no one but Ahmad would dare speak."[1]

His book, *Al-Musnad*, is one of the greatest and most comprehensive books of *Hadith*. But it needs some arrangement.

Ibn Kathir said, "There are in *Musnad* of Imâm Ahmad many *Isnâd* and narrations that are equal in status to many of those found in *Sahih Muslim*, even in *Sahih Bukhâri*, but which none of them and none of the four collectors of *Sunan* had collected.

As for the statement of Hâfiz Abu Musa Muhammad bin Abu Bakr Al-Madini concerning *Musnad Ahmad* that its *Ahâdith* were *Sahih*, is not correct. This is because; the book contains, in addition to authentic *Ahâdith*, Weak and even spurious narrations such as narrations about virtues of Marw, 'Asqalân and Birthal-Ahmar, as pointed out by the scholars.

This is in addition to the fact that Imâm Ahmad had missed many *Ahâdith*. It is said that there are narrations from close to two hundred Companions that Imâm Bukhâri and Imâm Muslim recorded but that Imâm Ahmad did not have in his *Musnad*.[2]

Sunan Ad-Dârimi

Ad-Dârimi is Hâfiz Abdullah bin Abdur-Rahmân bin Fadl bin Bahrâm bin Abdullah Abu Muhammad Tamimi Dârimi As-Samarqandi.

Abu Hâtim bin Hibbân said, "Dârimi was one of the learned scholars of *Hadith* and was pious. He was well-versed in *Hadith* and *Fiqh*. He authored may works and taught *Hadith* to others. He promoted the *Sunnah* in his country, called unto it, defended it and defeated those who sought to oppose it."[3]

Some eminent scholars such as Hâfiz Ibn Salâh, Nawawi, Salahuddin 'Alâ'i and Hâfiz Ibn Hajar ﷺ believed that it would have been had *Sunan Ad-Dârimi* been regarded as the sixth of the six major collections.[4]

Sahih Ibn Hibbân Al-Busti

Imâm Abu Hâtim Muhammad bin Hibbân was a great and well-versed scholar. He was the leading scholar of Khorasan. He has many great and famous works to his credit. He was born in the year 270 AH.

Abu Sa'd Idrisi said about him, "He was the judge of Samarqand for quite sometime, and he was one of the eminent jurists and scholars of *Hadith*. He

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[1] *Siyar A'lâm An-Nubala'* 11/188.

[2] *Al-Bâith Al-Hadith*, pp. 22 and 25.

[3] *Siyar A'lâm An-Nubala'* 12/224

[4] *Ar-Risâlah Al-Mustatrafah*, p. 11.

was also well-versed in medicine, astrology and other sciences.

Among his works are: *Al-Musnad As-Sahih, Al-Anwâ' wat-Taqâsim, Kitâbut-Târikh, Kitâbud-Du'afâ'* and many others. And he taught people *Fiqh* at Samarqand.

Hakim Nishapuri said, "Ibn Hibbân was one of the vessels of knowledge in *Fiqh,* Arabic language, *Hadith* and admonition. He was among the wisest men."[1]

Yâqut said, "Ibn Hibbân accomplished in the science of *Hadith* what others failed to do. People used to travel to Khorasan to read his works."

His book *Al-Musnad As-Sahih* is regarded as more authentic than *Sunan Ibn Mâjah.*[2]

Signs the Scholars Adopted for *Sunan Ibn Mâjah:*

After the six major collections - *Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasâ'i* and *Sunan Ibn Mâjah* - have become popular among the scholars, they adopted signs as a shortcut to each of them.

The signs that are used as shortcuts for the each of the six collections, according to Suyuti are as follows:

(خ) for *Bukhâri*

(م) for *Muslim*

(ق) for *Bukhâri* and *Muslim*

(د) for *Abu Dâwud*

(ت) for *Tirmidhi*

(ن) for *Nasâ'i*

(ه) for *Ibn Mâjah*

(4) for the four collectors of *Sunan*

(3) for the collectors of *Sunnah* excluding Ibn Mâjah

(حم) for Ahmad in his *Musnad*[3]

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[1] *Siyar A'lâm An-Nubala'* 16/94.

[2] *Al-A'lâm* by Khairuddin Zirakli 6/78.

[3] *Kashfuz-Zunun* 1/762

An Important Point

Most of the collectors of the *Sunan* ﷺ died with close intervals.

Imâm Abu Abdullah Muhammad Ibn Mâjah Al-Qazvini died in the year 273 AH.

Imâm Abu Dâwud Sulaimân bin Ash'ath As-Sijistâni died in the year 275 AH.

Imâm Abu 'Eisa Muhammad bin 'Eisa bin Sawrah Tirmidhi died in the year 279 AH.[1]

A number of scholars wrote eulogies in honor of Imâm Ibn Mâjah ﷺ. Among his scholars are: Yahya bin Zakariyya Tarâiqi and Muhammad bin Aswad Qazvini.

[1] *Al-Wafayât* by Ibn Qunfudh 1/6.

A Life Sketch of Imâm Ibn Mâjah

Imâm Ibn Mâjah, ﷺ is a bright star that continues to shine to this day on the firmament of *Hadith* sciences. He is counted among the greatest and most high-ranking Imâms of *Hadith*. He has also the honor of being one of the six Imâms whose collections of *Hadith* are widely popular among the Muslims.

Like other Imâms, he earned great fame for serving the *Hadith* sciences and played an important role in the recording of *Ahâdith*. His whole life he spent watering the garden of this science. To collect and record the sayings of the Prophet ﷺ, he traveled to several countries, learning from the greatest *Hadith* scholars of his times and then gathering together those pearls in a single place for the benefit of later generations.

Ibn Mâjah was a great scholar of *Hadith*, Qur'ânic interpretation and history. Especially in the field *Hadith* sciences, he was counted as a great memorizer of *Ahâdith* and an expert in this field. For this very reason, Hâfiz Shamsuddin Muhammad Dhahabi, Hâfiz Ibn Hajar and other critics in the field of *Hadith* sciences have acknowledged his leading position, high station, breadth of vision, and the ability to memorize *Ahâdith*, extolling his academic and technical services in this field.

Name and Lineage:

Abu 'Abdullah Muhammad bin Yazid bin 'Abdullah Rab'i Al-Qazvini nicknamed Ibn Mâjah. He was a non-Arab. He was Rab'i because he belonged to the tribe of Rab'i and was called Al-Qazvini because he belonged to Qazvin (Iran). Various explanations have been given for his nickname. Allamah Zubaidi, writing in *Tâjul-'Urus*, has given several explanations for the nickname, one explanation being that Mâjah was his mother's name. Imâm Nawawi gives weight to this explanation. Shah 'Abdul-'Aziz Dehlavi in *Bostânul-Muhadithin* says: (The correct opinion is that Mâjah was his mother.) That is why the Arabic word for son (Ibn) is written with the Arabic letter *alif* to indicate that Ibn Mâjah qualifies Muhammad, not 'Abdullah. Anyhow, some scholars believe that Mâjah was his father's name. That is also the opinion of Hâfiz Ibn Hajar.

Birth and Early Education:

He was born in 209 AH corresponding to 824 CE. Yâqut bin 'Abdullah Al-Hamavi, quoting Ja'far bin Idris' *Târikh Qazvin*, wrote: Abu 'Abdullah died in the year 273 AH and I heard him say "I was born in 209 AH." Much of

Ibn Mâjah's childhood is unknown but it appears that, according to the practice of those days, after receiving his early education, he turned to the *Hadith* sciences in his own hometown first that had become by then the cradle of *Hadith* sciences.

Travels in Pursuit of Knowledge:

After learning from the teachers in his own home town and the towns nearby, he began his travels in 230 AH, when he was 21 or 22 years old, to other countries to acquire more of *Hadith* sciences. Ibn Jawzi writes in *Al-Muntazim*: "He travelled to Khorasan, Iraq, Hijaz, Egypt and Shâm and attended the gatherings of *Hadith* scholars." Imâm Hanbal writes: "He journeyed to Kufah and Basrah, Egypt, and Shâm. He also learned from the scholars of Makkah and Al-Madinah and, later, traveled to Baghdad that was in those times, according to Imâm Dhahabi, the 'home of chains of narration and memorization' (*Dârul-Isnâdul-'Âli wal-Hifz*), the seat of the caliphate and knowledge. But he never ceased or tarried but continued his journeys in quest of knowledge. Again he traveled to Damascus, Homs, Egypt, Isfahan, Ashkelon (seaport in SW Palestine) and Nishapur where he became a pupil of the stars and celebrities of *Hadith* sciences. This gives us a good idea of how hard he strove to learn *Hadith* sciences and, in his desire to collect *Ahâdith*, journeyed to distant seats of learning.

His Teachers:

Imâm Ibn Mâjah had the honor of learning *Hadith* sciences from a number of great scholars of his times including those of Makkah, Al-Madinah and Qazvin. Among those of Al-Madinah were Hâfiz Ibn Mus'ab Zubairi, Ahmad bin Abu Bakr Al-'Awfi and Hâfiz Ibrâhim bin Al-Mundhir. His Makkan teachers were Hâfiz Jalwâni, Abu Muhammad Hasan bin 'Ali Al-Khilâl, Hâfiz Zubair bin Bakkâr, the Judge of Makkah, Hâfiz Salamah bin Shabib, etc. Notable among his teachers in Qazvin were 'Amr bin Râfi' Bajali, Ismâ'il bin Tawbah and Muhammad bin Abu Khâlid Qazvini. He also studied under other prominent teachers like Jubârah bin Mughallis, Abu Bakr bin Abu Shaibah, Nasr bin 'Ali Nishapuri, Abu Bakr bin Khallâd Bâhili, Muhammad bin Bashshâr, Abul-Hasan'Ali bin Muhammad Tanâfisi and 'Ali bin Mundhir.

His Pupils:

The list of his pupils is very long. They are scattered far and wide, in Qazvin, Hamadan, Isfahan, Baghdad, and other places. Notable among them are 'Ali bin 'Abdullah Al-Falâni, Ibrâhim bin Dinâr Al-Jarshi, Ahmad bin Ibrâhim Qazvini, Hâfiz Abu Ya'la Al-Khalili and Abu 'Amr Ahmad bin Muhammad bin Hakim Al-Madani Al-Isfahâni.

Narrators of *Sunan Ibn Mâjah*:

Among his closest students who had the honor of narrating *Sunan Ibn Mâjah* were Abul-Hasan Al-Qattân, Sulaimân bin Yazid, Abu Ja'far Muhammad bin 'Eisa, and Abu Bakr Hâmid Al-Abhari.

Recognition of his eminence by Scholars:

A great *Hadith* scholar, interpreter of Qur'ân and historian, his outstanding rank, especially in the field of *Hadith* sciences, has been acknowledged by scholars of *Hadith* sciences in every age.

- Imâm Dhahabi says: "Imâm Ibn Mâjah remembered *Ahâdith* by heart. He was a critic in the field of *Hadith* sciences, truthful, upright and a man of wide learning." Imâm Dhahabi wrote in *Tadhkiratul-Huffâz*: "He was a great memorizer of *Ahâdith* and a *Hadith* scholar and Qur'ân interpreter of Qazvin."
- Abu Ya'la Khalili said: "He was very trustworthy and an authority; and had a deep knowledge of *Hadith* sciences.".
- Allamah Sindi said: "Among the Imâms of *Hadith*, he had a high rank, was pious and a trustworthy scholar by consensus."

Writings of Ibn Mâjah:

After completing his education, Ibn Mâjah turned to writing and composing and left behind three great works:

As-Sunan: The *Sunan Ibn Mâjah* is counted among the Sound Six (or, say, the Six Books) and ranks sixth. A detailed account can be seen in the following pages.

At-Tafsir: It was a large commentary on Qur'ân in which the Imâm had collected *Ahâdith* and comments of the Companions and *Tâbi'in*[1] supported with chains of narrations. Sayuti counted this commentary and that of Ibn Hâtim among the voluminous commentaries of Qur'ân. Ibn Kathir, in *Al-Bidâyah*, said the same thing.

At-Târikh: A great history book and a manifestation of his great scholarship and learning, Ibn Kathir called it a complete history while Ibn Khalkân, the famous historian, called it *Târikh Malih* (nice history).

It is a pity that the last two books are no longer extant.

Death:

The Imâm died on Monday, 22 Ramadân, 273 AH corresponding to 887 CE, aged 64. May Allâh forgive him and have mercy on him. Amen.

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[1] Literally, the word means 'Followers' or 'Successors'. A technical term meaning those who saw and met a Companion of the Prophet ﷺ.

Hâfiz Abul-Fadl Muhammad bin Tâhir Maqdisi said, "I saw a book *Ibn Mâjah* authored on biographies and history of regions from the time of the Companions till his time. At the end of the book, there is a statement with the handwriting of his student Ja'far bin Idris that reads: Abu Abdullah Muhammad bin Yazid Mâjah died on Monday and was buried on Tuesday 22nd of Ramadân 273 AH. I heard him saying, 'I was born in the year 209 AH.' He was aged 64 years. The funeral prayer was performed on him by his brother Abu Bakr, and he was buried by his brothers, Abu Bakr and Abu Abdullah; and his son, Abdullah."

Some scholars said that Ibn Mâjah died in the year 275 A H.[1]

Many a poet wrote moving elegies on his death. Hâfiz Ibn Hajar, in *Tahdhibut-Tahdhib,* quoted a verse written by Muhammad bin Aswad Qazvini: "The loss of Ibn Mâjah weakened the columns of the throne of knowledge and shook up its pillars."

[1] *Tahdhibul-Kamâl* 27/40.

Ibn Mâjah's Book: *As-Sunan*

Ahâdith began to be put down in writing even during the era of the Prophet ﷺ but these *Ahâdith* were no better than compilations by individuals. Their purpose was just to put them down in writing, with no regard for order or sequence. Later, during the caliphate of 'Umar bin 'Abdul-'Aziz (99 AH-101 AH), the state undertook this task but most of the works in this field were the products of individual labor. During the second century of the *Hijra* calendar, famous books like *Muwattâ'* of Imâm Mâlik and *Musnad* of Imâm Shâfi'i were prepared but the third stage of recording *Ahâdith*, known as the Golden Age, came only in the third century AH. Many a collection was made in this age. These included the Six Books (*Kutub Sittah*), popularly known as the Sound Six (*Sahah Sittah*), *Sunan* of Ibn Mâjah being one of them and considered the last of them.

Sunan Ibn Mâjah began to be included in the Six Books by the end of the fifth century AH. Since then, in every succeeding age, it kept on growing in value and importance. With respect to soundness and strength, *Sunan Ad-Dârimi, Sunan Ad-Dârâqutni* and other books of *Sunan* were superior to *Sunan Ibn Mâjah* but they did not gain popularity like *Sunan Ibn Mâjah.*

It is to be noted that *Sunan* is a technical term used by scholars of *Hadith* sciences to denote a book of *Ahâdith* relating to legal rulings, from the Chapters of Purification (*Abwâbut-Tahârah wa Sunanha*) down to the Chapter on Wills (*Kitâbul-Wasâya*) in the same order as followed in books of Islamic jurisprudence.

How important and useful the *Sunan Ibn Mâjah* is, can also be guaged by the fact that when Ibn Mâjah showed his work to Imâm Abu Zar'ah, the latter remarked: 'If this book reached the public, all or most of the existing *Jawâmi'* would cease to be used. The words of Imâm Abu Zar'ah proved to be true to the last letter. Several *Jawâmi'*, *Musnads* and *Sunan* were eclipsed by Ibn Mâjah's *Sunan.*

Hâfiz Ibn Hajar, writing in *Taqribut-Tahdhib,* termed the book *Jâmi' Jaiyid* (a good, comprehensive *Hadith* collection).

The book, *As-Sunan* by Imâm Ibn Mâjah was an excellent and beneficial work that stunned the scholars of his time.

He himself said about the book: "I showed this book to Abu Zur'ah Râzi. He checked it and said, 'I think if people lay their hands on this book, all or most of other great compiled works will become unnecessary.'"[1]

[1] *Tahdhibul-Kamâl* 1/173.

The book was published and is popularly known among students of knowledge as *Sunan Ibn Mâjah.*

There was also an old edition of the book printed in Egypt in whose cover was written: '*Sunan Al-Mustafa* by Ibn Mâjah'. However, there is no authentic proof for correctness of this latter name, and no one has ever called the book of Ibn Mâjah with this name.

As for the first name *Sunan Ibn Mâjah,* it is inconceivable that author could give his work this name. For, the custom is that the author gives his book a name and then adds 'by so-and-so'. It is not in the habit of the scholars to ascribe their books to themselves in a genitive construction. It is even unimaginable.

There is a very old and authorized manuscript of *Sunan Ibn Mâjah* that dates back to year 601 AH. The manuscripts had writings of a number of scholars including Ibn Qudâmah and Imâm Mizzi, in this manuscript, Ibn Mâjah's work is called *As-Sunan li Ibn Mâjah.* This is the correct title of the work.

One should not say that there is little difference between the title *Sunan Ibn Mâjah* that means 'the *Sunan* of Ibn Mâjah', or *As-Sunan li Ibn Mâjah* that means 'the *Sunan* collected by Ibn Mâjah'. For, in the second title, what normally comes to mind is that you are talking about the *Sunan* (traditions) of Allâh's Messenger ﷺ while in the first title; the reader will think that you are talking about the *Sunan* of Ibn Mâjah and not that of the Messenger of Allâh ﷺ. Also, if you compare between the two titles, you will realize that the respect the second title commands in the hearts is greater than that of the first one.

All this is in addition to the fact that the author did not title his work *Sunan Ibn Mâjah.* Therefore, books and opinions of their authors in giving titles to their books should be respected. It follows then that, Ibn Mâjah's book should be called '*As-Sunan* by Ibn Mâjah', especially when printing the work.

It is, however, strange that though this book has been published several times, the correct title did not appear in the cover of any of these editions. What is more astounding is the fact that one of the editors of the book, Dr. Muhammad Mustafa A'zami adopted the authorized manuscript in which this title appeared. Yet, he disregarded this title.

While the scholars might be excused if they refer to Ibn Mâjah's work as *Sunan Ibn Mâjah* in their normal conversations, this usage should not be condoned if it is written on the cover of the book.

The Work's Printed Editions:

The work of Ibn Mâjah was first printed in 1233 AH in India. One volume of it was printed. The printing was then discontinued until the year 1273 AH when the second volume was printed, also in India. The work was republished once again in Lahore, India in 1311 AH.

In 1313 AH, it was published in Cairo. It was this Cairo edition that has in its margins the commentary of Sindi.

The book was published several times thereafter, the latest and most recognized of these editions is the one edited by Muhammad Fuwâd 'Abdul-Bâqi published in 1373 AH. It is the edition recognized by most scholars whenever they wanted to quote a *Hadith* from Ibn Mâjah's collection. This edition was reedited by Dr. Muhammad Mustafa A'zami and published again in 1404 AH.

General Information on *Sunan Ibn Mâjah*:

It has been pointed out earlier that the work is published in two volumes. It consists of thirty-two books on knowledge and *Fiqh*, and of one thousand five hundred and fifteen (1515) chapters.

According to Muhammad Fuwâd 'Abdul-Baqi's edition, it consists of four thousand three hundred and forty-one *Ahâdith*; and according to A'zami's it consists of four thousand three hundred and ninety-seven *Ahâdith*.

Ibn Mâjah started his collection with 'the Book of *Sunnah*', which is alternatively called 'the Introduction'. Indeed, this book with which he started his work is one of the most beautiful and most wonderful introductions for such a work. This is because; the collection itself is about the *Sunnah* and its fundamentals. It is therefore, very appropriate to start by discussing the *Sunnah*.

In this wonderful introduction, Ibn Mâjah mentioned many chapters. If he were to separate them, each of them would have been like individual *Sunnah* books such as *As-Sunnah* by Abdullah bin Ahmad, *As-Sunnah* by Lalkâ'i and *As-Sunnah* by Ibn Abu 'Âsim.

Ibn Mâjah then mentioned chapters that deal with the virtues of the Prophet's Companions such as Abu Bakr, 'Umar, 'Uthmân, 'Ali and others. He then mentioned chapters concerning the Khawârij and Jahmiyyah.

In the Book of *'Aqidah*, Imâm Ibn Mâjah mentioned chapters concerning a person who introduced good practice or bad practice; a person who revived a *Sunnah* that was extinct; and the virtue of a person who learnt the Qur'ân and taught others.

These and other chapters mentioned by Ibn Mâjah are like fundamentals

and principles of the science of *Sunnah* that should be inevitably read by whoever wants to learn the *Sunnah* or is keen about the Prophet's practice.

The first *Hadith* in the *Sunan* by Ibn Mâjah is as follows:

Ibn Mâjah narrated with his *Isnâd* that goes to Abu Hurairah ﷺ who narrated that the Messenger of Allâh ﷺ said: "Whatever I have commanded you, do it; and whatever I have forbidden you, refrain from it."[1] This statement from Allâh's Messenger ﷺ seems like an interpretation of Allâh's Word, "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (*Al-Hashr* 59:7)

Starting the book with this *Hadith* also has its significance. The comprehensiveness of the *Hadith* in the sense of its command that the Prophet ﷺ should be followed is an indication that the 'Book of *Sunnah*' is the best and the most beautiful thing the compilation can be started with.

The last *Hadith* in the *Sunan* by Ibn Mâjah is the one he reported with his *Isnâd* to Abu Hurairah ﷺ that the Messenger of Allâh ﷺ said, "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says, "These are indeed the inheritors." (*Al-Mu'minun* 23:10)[2]

Though this *Hadith* is one of those ones that only Ibn Mâjah narrated to the exclusion of the other five collectors, it is authentic. The other five collectors are: Bukhâri, Muslim, Abu Dâwud, Tirmidhi and Nasâ'i.

One of the wonderful lessons this *Hadith* teaches is that entering Paradise is the goal of all slaves and the consequence of all their actions. Ibn Mâjah concluded his collection with this *Hadith* to indicate this and that it is the end of whoever followed the Allâh's pleasure. It also indicates though the misguidance of those who deviated from the *Sunnah* of the Messenger of Allâh ﷺ may hurt the *Ahlus-Sunnah* in this world, they will be comforted on the Day of Resurrection. For, they shall inherit in Paradise the places of the inhabitants of Hell. The recompense shall be according to the deeds.

They were hurt by these people's abandonment of the religion and the Prophet's *Sunnah* in this world, so Allâh rewarded them for that by making them happy in the Hereafter and making them inherit places in Paradise allocated to the dwellers of Hell.

Further, it is also authentically reported from the Messenger of Allâh ﷺ that he said, "The scholars are the heirs of the Prophets, for the Prophets

[1] *Ibn Mâjah* (1); Albâni classified it as *Sahih*.

[2] *Ibn Mâjah* (4341); Albâni classified it as *Sahih*.

did not leave behind Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share."[1] The legacy the Messenger of Allâh ﷺ left behind is his *Sunnah*. Those who inherited it in this world are the scholars who follow his *Sunnah* and act upon it. Therefore, they deserved to be exclusively described as 'the inheritors' in the above Verse.

This should not be surprising; for, in this world, they inherited the legacy of knowledge left behind by the Prophets; and, in the Hereafter, they shall inherit the abodes of Paradise.

The above explanation is an attempt at finding reason for Ibn Mâjah's concluding his collection with this *Hadith*.

Concerning describing the *Sunan Ibn Mâjah* as collection of *Ahâdith* that deal about *Fiqh* issues - in line with the definition of latter scholars who defined *Sunan* as a collection of *Ahâdith* arranged according to *Fiqh* chapters - we do not believe that this description is accurate enough. This is because; the *Sunan* collections, in addition to their inclusion of chapters on *Fiqh*, also include chapters that are unrelated to *Fiqh*. Therefore, it is better to define them as 'the *Sunan* collections are books that mostly consist of *Ahâdith* arranged according to *Fiqh* chapters.'

For example, *Sunan Abu Dâwud* consists of *Ahâdith* about Mahdi, and this has nothing to do with rules of *Fiqh*.

There are also books in Ibn Mâjah's collection that have nothing to do with rules of *Fiqh* such as 'Chapters on the Interpretation of Dreams', 'Chapters on Asceticism' and 'Chapters on Tribulations'.

The Chapters on Asceticism, which is the last part of the collection, consists of *Ahâdith* that describe the Day of Resurrection and its horrors, description of the Prophet's Water Fountain, and mentioning of the Prophet's intercession. Ibn Mâjah then mentioned *Ahâdith* about description of Hell-Fire and then description of Paradise.

It is therefore clear that Ibn Mâjah's collection does not consists of chapters of *Fiqh* only but also comprises other chapters of knowledge.

The *Sunan Ibn Mâjah* is the sixth of the six major collections of *Ahâdith*. Others are: *Sahih Bukhâri* and *Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi,* and *Sunan Nasâ'i*. Hâfiz Ibn 'Asâkir made a collection of parts of each of the *Hadith* of the collection and Mizzi did the same on all its narrators.

However, Ibn Salâh and Nawawi did not make a mention of Ibn Mâjah's

[1] *Ibn Mâjah* (223); Albâni classified it as *Sahih*.

collection in their works. They did not regard it as one of the major collections. They regarded the major collections as only the five, following the way of the earliest scholars of *Hadith* and methodology of the many of latter scholars. When some of these scholars realized that Ibn Mâjah's collection is immensely useful and strong in terms of *Fiqh* and they realized that it included many *Ahâdith* that are not in the *Muwatta* of Imâm Mâlik, they included it among the major collections making them six.

The first Imâm to include *Sunan Ibn Mâjah* to other five collections is Abul-Fadl Muhammad bin Tâhir bin 'Ali Maqdisi in his work, *Atrâful-Kutub As-Sittah.* He was followed in doing so by Hâfiz Abdul-Ghani bin 'Abdul-Wahid bin 'Ali bin Surur Maqdisi in his work, *Al-Kamâl fi Asmâ'ur-Rijâl,* which is a work about the narrators of the six major collections, and summarized under the name *Tahdhibul-Kamâl* by Hâfiz Jamâluddin Abu Hajjâj Yusuf bin Abdur-Rahmân Al-Mizzi.

There were scholars such as Razin bin Mu'âwiyah 'Abdari and Athiruddin Abu Sa'âdat Mubârak bin Muhammad - otherwise known as Ibn Athir Al-Jazari Ash-Shâfi'i - who counted *Muwatta' Imâm Mâlik* as the sixth of major collection in place of *Sunan Ibn Mâjah.* 'Abdari did so in his work *Tajrid* while Ibn Athir did so in his work *Jâmi'ul-Usul.*

There were also eminent scholars such as Ibn Salâh, Nawawi, Salâhuddin 'Alâ'i and Hâfiz Ibn Hajar 'Asqalâni who believed that it would have been more preferable to count *Sunan Dârimi* as the sixth of the major collections instead of *Sunan Ibn Mâjah.*[1]

Date of Composition:

Ibn Mâjah left his home town in 230 AH in quest of *Ahâdith* and died in 264 AH. It was during this intervening period that he composed his *Sunan* and showed it to Abu Zar'ah. This leads us to infer that Ibn Mâjah wrote his *Sunan* between 230 AH and 264 AH.

Number of Narrations and Their Degree of Soundness:

According to Abul-Hasan Qattân, the *Sunan Ibn Mâjah* contains 32 Books, 1510 chapters and 4000 *Ahâdith* while, according to Muhammad Fuwâd 'Abdul-Bâqi, it contains 37 Books, 1560 chapters and 4341 *Ahâdith.* The latter opinion has more weight.

According to Fuwâd 'Abdul-Bâqi's research, of the additional 1339 *Ahâdith,* called *Zawâ'id* of *Sunan Ibn Mâjah,* 428 *Ahâdith* are *Sahih,* 199 *Hasan,* 613 *Da'if* and 99 *Munkar* (Denounced) and *Maudu'* (Fabricated). Shaikh Nâsiruddin in his book *Da'if Ibn Mâjah,* counts 948 *Ahâdith* as *Da'if.*

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[1] See *Ar-Risalah Al-Mustatrafah,* p. 11.

Ibn Mâjah's Conditions Regarding the *Ahâdith* of His Collection:

We did not find that Imâm Ibn Mâjah wrote any introduction to his book in which he explained the conditions he followed and the methodology he used in compiling his book *As-Sunan*. He neither did that at the beginning of the book, as most scholars did, nor in a separate booklet, as some of them, such as Abu Dâwud did.

Also, we did not know of any scholar who gave any assessment to Ibn Mâjah's collection that its *Ahâdith* are generally authentic, as it happened with the collection of Nasâ'i and those of others. As a result, we could not say that Ibn Mâjah stipulated that he would include only authentic *Ahâdith* in his collection. In fact, the reality of his book indicated the contrary. What the study showed is that Ibn Mâjah's collection contains greater number of Weak *Ahâdith* and greater number of narrations that can be described as fabricated - though these are very few - than any of the other five collections.

How then can we know the conditions Ibn Mâjah followed in compiling his book and the methodology he used? To start with, two things should attract the attention of the reader of Ibn Mâjah's collection:

One: Ibn Mâjah was greatly keen on compiling as many *Ahâdith* as he could as long as they are explicitly related to detailed branches of *Fiqh*. He was enthusiastic about mentioning evidences for detailed *Fiqh* issues. That is why his book was praised in this aspect. Ibn Kathir described Ibn Mâjah's collection in his book, *Ikhtisâr 'Ulumul-Hadith*, as 'a good and useful work, strongly chaptered in *Fiqh*.'

While making exhaustive compilation of these evidences of *Fiqh*, he was compelled to collect as many *Ahâdith* as he could regardless of authenticity or weakness of the *Ahâdith*. Perhaps, some scholars of Ibn Mâjah's time used to cite some of these Weak narrations as proofs and he wanted to bring out to our knowledge their chains so that we could know their status.

Two: It is related to the first factor - Ibn Mâjah has additional *Ahâdith* over those of the other five collections. These additions are many. If one was to consider the number of *Ahâdith* of the two *Sahih* collections and then those of the other three collections, namely *Sunan* of Abu Dâwud, Tirmidhi and Nasa'i, and he was to consider the fact that the other three collectors also arranged their collections according to *Fiqh* chapters without stipulating that they collected only authentic narrations; he would realize that Ibn Mâjah still had more exclusively additional *Ahâdith* than any of the other five collectors. The number of these additional *Ahâdith* is one thousand five hundred and fifty-two (1552) *Ahâdith*, according to the book *Miftah Az-*

Zujâjah by Imâm Busairi. This number is undoubtedly great.

In the light of the above two clear factors - namely that Ibn Mâjah was enormously concerned about branches of *Fiqh* and collecting proofs on detailed *Fiqh* issues and that he had more exclusively additional *Ahâdith* than any of the other five collectors - we can then be able to answer the question: What was the methodology of Ibn Mâjah and what was his purpose of compiling the book?

It is now clear to us that the purpose of Ibn Mâjah was to bring to us chains of transmitters of reports cited as basis of the rules of *Fiqh* regardless of the degree of authenticity or otherwise of the chains.

Works Concerning Narrators of *Sunan Ibn Mâjah:*

1. Imâm Dhahabi wrote biographies for narrators of *Sunan Ibn Mâjah* whose narrations were not collected by Bukhâri and Muslim. He named this work, *Al-Mujarrad fi Rijâl Sunan Ibn Mâjah*. The work has been published twice.
2. Dr. Abdullah Murâd 'Ali's thesis, *Al-Matrukunal-ladhina fee Ikhrâji lahum Ibn Mâjah;* this is a contemporary work.
3. There is also another work in this regard by Dr. Sa'di bin Mahdi Al-Hâshimi. It is published by Islamic University of Al-Madinah in 1402 AH.

Distinguishing Qualities of *Sunan Ibn Mâjah*:

The *Sunan* of Ibn Mâjah possesses some distinguishing qualities that kept it apart from other books of *Ahâdith,* made it outstanding and popular and called the attention of scholars in all ages. Here are those distinguishing qualities:

- The style is excellent. The titles of chapters are in harmony with the *Ahâdith* listed under them. There is no confusion or meshing or disorder. The chapters follow each other in the same order as in the books of Islamic jurisprudence, and the *Ahâdith,* too, are well-ordered—a quality that poses no difficulty in deriving legal rulings.
- The chapters are well-ordered and well-arranged. There is no repetition, a quality lacking in other basic *Hadith* books.
- The book, though brief, is comprehensive with respect to legal rulings. It is for this quality of comprehensiveness that Ibn Hajar, in *Taqribut-Tahdhib,* called it a 'good *Jâmi*".
- On several occasions he identified those *Ahâdith* that are *Gharib* (Unfamiliar). Of course, Tirmidhi is famed for having already done so, yet Ibn Mâjah's work in this field, namely, identifying *Ahâdith* in some special chapters and ruling them as *Gharib* is unique. We do not find it

in other books.

- There were some *Ahâdith* specific to some particular town, there being no narrator of those *Ahâdith* in other towns. But Ibn Mâjah, while recording, gives the name of the town the narrator of a particular *Hadith* belongs.
- Ibn Mâjah added 482 *Sahih Ahâdith* to his *Sunan* that do not exist in the other five books of *Hadith*.
- There are 3002 common *Ahâdith* existing in both *Sunan Ibn Mâjah* and the other five books but Ibn Mâjah recorded them with quite different channels of narration. This multiplicity of channels of narration has further strengthened *Ahâdith*, a distinguishing quality of *Sunan Ibn Mâjah*, a quality that is not found in other books.
- There are 1339 *Ahâdith* in *Sunan Ibn Mâjah* that do not exist in the other Five books. *Hadith* scholars have also recorded them as *Zawâ'id* (additions or supplements). It is owing to those *Zawâ'id* that the *Sunan* of Ibn Mâjah has been elevated to the position of 'the sixth of the Six'.

Position of *Sunan Ibn Mâjah* among the Six Collections:

Allâh, High and Exalted has appointed for the *Sunnah* well-versed and learned scholars who shall protect it against the distortions of extremists, arrogation of liars and misinterpretations of the ignorant. These scholars devised various ways of recording the *Sunnah* in order to preserve it. One of the best results of these efforts, the most authentic, the most accurate and the most well-accepted by all and sundry is 'the *Sahih*', collected by Abu 'Abdullah Muhammad bin Ismâ'il Bukhâri. This is followed in terms of accuracy and acceptance by *Sahih* collected by Abu Husain Muslim bin Hajjâj Nishapuri.

These two collections are then followed by 'the *Sunan*' collected by each of: Abu Dâwud Sulaimân bin Ash'ath Sijistâni, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi, Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i and Abu Abdullah Muhammad bin Yazid who is also known as Ibn Mâjah Qazvini; though he did not attained the status of the other five.[1]

Râfi'i (d. 623 AH), said in his book, *At-Tadwin* about Ibn Mâjah's collection: "Ibn Mâjah's collection, *As-Sunan* can be mentioned along with the two *Sahih* collections and the *Sunan* collection of each of Abu Dâwud, Nasâ'i and Tirmidhi."

[1] *Tahdhibul-Kamâl* 1/147.

As it has been pointed out earlier, there was a controversy among the scholars as to which of the three collections - *Sunan Ibn Mâjah, Muwatta' Imâm Mâlik* and *Sunan Dârimi* - should be counted as the sixth of the six major collections. This controversy was widened by Majduddin Ibn Taimiyyah's argument that *Musnad* of Imâm Ahmad deserved to be counted instead of *Sunan Ibn Mâjah.*

This controversy was, however, brought to a logical end by the latter scholars; that is by incorporating all the suggested books and raising the major collections to nine. Hence, we have the basic five collections: *Sahihs* of Bukhâri and Muslim, the *Sunan* collected by each of: Abu Dâwud Sulaimân bin Ash'ath Sijistâni, Abu 'Eisa Muhammad bin 'Eisa Tirmidhi and Abu Abdur-Rahmân Ahmad bin Shu'aib Nasâ'i with the addition of *Sunan* of Ibn Mâjah. Added to the list are: *Muwatta'* of Imâm Mâlik, *Sunan* of Dârimi and *Musnad* of Imâm Ahmad.

These nine collections are therefore the major basic collections of *Hadith* upon which the latter scholars finally agreed.

Ibn Hajar, in his work *An-Nukât,* did mention the reason that made Ibn Tâhir to count *Sunan Ibn Mâjah* as the sixth collection as opposed to *Muwatta'* by Imâm Mâlik. He said, "Ibn Tâhir and others counted *Sunan Ibn Mâjah* as the sixth collection as opposed to *Muwatta'* because; *Muwatta'* contains fewer fully-connected additions to the *Hadith* of the five collections whereas *Sunan Ibn Mâjah* contains more and more. Therefore, the intention of the scholars in choosing *Sunan Ibn Mâjah* was to maximize the number of *Ahâdith.*"

In the above statement, Ibn Hajar mentioned the clear reason for the scholars' choosing of *Sunan Ibn Mâjah* as opposed to *Muwatta'* of Imâm Mâlik though it is indisputably clear that *Muwatta'* is more recognized and more authentic in terms of its contents than *Sunan Ibn Mâjah.* However, by choosing *Sunan Ibn Mâjah,* the scholars were adding a great number of *Ahâdith* - more than one thousand five hundred additional *Ahâdith* - to the treasure of *Sunnah.*

Sunan Ibn Mâjah's Rank among *Hadith* Books:

Initially, only four were chosen from among the many *Hadith* books by Ibn Sakan and Ibn Mandah and called them the 'Four Bases' that included *Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud* and *Sunan An-Nasâ'i.* Later on, *Sunan Tirmidhi* was also included in them and a new term 'the Five Bases' was coined. Towards the end of the fifth century AH, Hâfiz Abul-Fadl Muhammad bin Tâhir Al-Maqdisi added *Sunan Ibn Mâjah* to the Five Bases, calling it the sixth of the Six (*Sâdisus-Sittah*) and by writing his book *Shurutul-A'immaus-Sittah* (The conditions laid down by the six Imâms)

included it permanently in the Six Books. Later on, Hâfiz 'Abdul-Ghani Al-Maqdisi, writing in his book *Al-Kâmil*, followed the same line that was laid down by Ibn Tâhir.

The Scholars' Interest in *Sunan* Collections:

The scholars showed great interest in *Sunan* collections. They transcript it, quoted it, memorized it, narrated it, commented on it and explained the situations of its narrators.

- One of these scholars is Imâm Hâfiz Muhammad bin Tâhir bin 'Ali bin Ahmad the well-traveled scholar and the author of many books. He was born in Jerusalem.

  Salafi narrated that he heard Muhammad bin Tâhir saying: "I wrote the two *Sahihs* of Bukhâri and Muslim and *Sunan Abu Dâwud* seven times for wages. And I wrote *Sunan Ibn Mâjah* ten times at Ray."

  Ibn Tâhir also said, "I discharged blood while urinating twice in the cause of seeking *Ahâdith*: Once in Baghdad and the other time in Makkah. That was due to my walking barefooted in extreme heat. I never rode any mount in the cause of seeking *Ahâdith* and I used to carry my books on my back. Also, I never begged anyone for anything while I was a student of *Hadith*. I only used to live upon whatever came to me."

  It was also reported that Ibn Tâhir would walk continuously for a day and a night; for he was endowed with the strength to do so.

  Abdullah bin Muhammad Ansâri Harawi said, "A student of *Hadith* should be fast at reading, writing and walking. Allâh endowed this young man - meaning Ibn Tâhir - with these qualities."

  Shujâ' Dhuhli said, "Ibn Tâhir died when he arrived for *Hajj* on Friday 28th or 29th of Rabi'ul-Awwal 507 AH."[1]

- Sakhâwi said, "Hâfiz Ibn Hajar read the entire *Sunan Ibn Mâjah* in four sittings; *Sahih Muslim* in four sittings, *Sunan An-Nasâ'i Al-Kabir* in ten sittings, and each sitting was approximately of four hours. He also read *Mu'jam At-Tabarâni As-Saghir* in a single sitting between *Zuhr* and *'Asr* prayers - And this is his fastest."[2]

  The scholars had shown great interest in the books of *Sunan*. The lesser the number of narrators of a book and the closer its chains of narrators to the Messenger of Allâh ﷺ, the higher the status of that book, as long as long as the reports are authentic. That is why the scholars paid

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[1] *Siyar A'lâm An-Nubala'* 19/361.

[2] *Khulâsah Al-Athar fi A'yan Al-Qarn Al-Hadi 'Ashar* 1/46.

greater attention to some *Ahâdith* whose chains of narrators are shorter. For instance, they paid greater attention to *Ahâdith* whose *Isnâd* consist of one, two or three narrators.

As for *Isnâd* with only three narrators in the chains, Imâm Shâfi'i recorded a number of them in his *Musnad*. Imâm Ahmad also has a lot of them in his *Musnad*. Bukhâri has about twenty of them; and Abu Dâwud and Tirmidhi have one each. As for Ibn Mâjah, he has about five of them but each of his narrators is accused of lying. Tabarâni in his *Mu'jam* also has a few of these *Isnâd*.

As for Imâm Mâlik, he has reports in his *Muwatta'* with only two narrators in their *Isnâd*. Imâm Abu Hanifah also has narrations with only one narrator between him and the Messenger of Allâh ﷺ. However, these reports are rejected because; the fact is that Abu Hanifah never heard anything from any of the Prophet's Companions. It then follows that one or more narrators must have been dropped between him and the Companions he is reported to have narrated from.

The Scholars' Interest in *Sunan Ibn Mâjah*:

It is in the habit of the scholars to read and memorize *Sunan* books. One of the most prominent among such scholars is Abu Zur'ah Maqdisi. The great scholar, who was well-versed in *Hadith* was Tâhir bin Muhammad bin Tâhir bin 'Ali Shaibâni Al-Maqdisi Al-Râzi Al-Hamdâni. He was born in Ray.

'Umar bin 'Ali Al-Qurashi said, "I started reading *Sunan Ibn Mâjah* to Abu Zur'ah when he came for *Hajj*. He said: 'I heard the book from Abu Mansur Miqwâmi, and it was from a copy written by my father.'" Al-Qurashi then said, "We then confirmed that he had *Ijâzah* (i.e., certificate of approval) from Miqwâmi."

Abu 'Abdullah Dubaithi said, "Abu Zur'ah died in the year 566 AH at Hamdân."[1]

Another prominent scholar in this regard is Muhammad bin Shâfi'i bin Muhammad bin Tâhir Nishapuri who was also known as as-Sinawbari, the jurist. He visited Baghdad and lived there for sometime. While he was there, he narrated *Sunan Ibn Mâjah* to people.[2]

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[1] *Siyar A'lâm An-Nubala'* 20/504.

[2] *Târikh Dimashq* 53/244.

Scholars Who were Unable to Acquire *Sunan Ibn Mâjah:*

1. 'Ali bin Ismâ'il bin Abbâs bin Qarqin Al-Ba'li (d. 772 AH).[1]
2. Hâfiz 'Allâmah Shaikhul-Islam Abu Bakr Ahmad bin Husain bin 'Ali bin Musa Al-Khazrujardi Khorasani Al-Baihaqi. He was a great scholar. His knowledge was blessed and he has many useful works to his credit. He did not have any of *Sunans* of Nasâ'i, Tirmidhi or Ibn Mâjah. He died in the year (458 AH).[2]

Explanatory Commentaries on *Ibn Mâjah:*

Like the other Five Books, in view of the usefulness, importance and fame of *Sunan Ibn Mâjah,* many notable commentaries and marginal notes have been written on it. Some of them are:

1. The first known commentary on *Sunan Ibn Mâjah* is the one done by the Egyptian Hâfiz Abu 'Abdullah 'Alâ'uddin Mughaltâ'i bin Qalij bin 'Abdullah Bakjari Al-Misri (d. 762 AH). He named his work *Al-I'lam bi Sunnatihi 'Alaihis-Salâm.* The author died before he could complete it. It still remains in manuscript and unedited, and it is in four volumes.
2. *Mâ Tamassu minhul-Hâjah min Sunan Ibn Mâjah*: An eight-volume commentary, written by Shaikh Sirâjuddin 'Umar bin 'Ali bin Al-Mulaqqin in 801 AH, on *Zawâ'id* of *Ibn Mâjah.* The book explains the odd words and describes difficult names and surnames with accuracy.
3. Some authors mention a book called *Mâ Tamass ilayh Hâjah liman Yutâlih Sunan Ibn Mâjah.* This book was written by one of the Indian scholars, Muhammad Abdur-Rashid Nu'mâni. The impression the title of the book gives is that it is about Ibn Mâjah's methodology and other necessary things a readers should know about *Sunan Ibn Mâjah.* But, sadly, the book is mostly devoid of that. It was only written in response to an issue that affects the Hanafites only. The only important thing the book has is that it made a mention of spurious *Ahâdith.*
4. *Ad-Dibajah fee Sharh Sunan Ibn Mâjah* is a five-volume work by Kamaluddin Muhammad bin Musa Ad-Damiri, the author of the famous *Hayâtul-Haiwân Al-Kubra*; he died in the year 808 AH.
5. Allâmah Jalâluddin Suyuti also had a commentary on *Sunan Ibn Mâjah.* It was printed along with a very old edition of *Sunan Ibn Mâjah* in New Delhi. Suyuti's commentary is called: *Misbah Az-Zujajah.* However, I do not know whether or not this name is authentic.
6. *Sharh Sunan Ibn Mâjah* by Ibn Rajab Hanbali (d. 795 AH); we know

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[1] *Ad-Durar Al-Kaminah fee A'yân Al-Miah Ath-Thaminah* 1/350.

[2] *Siyar A'lâm An-Nubala'* 18/163.

nothing about this commentary except that Sindi quoted from it in his own commentary on *Sunan Ibn Mâjah.*

7. *Sharh Ibn Mâjah*: The work of Shaikh Burhânuddin Halabi. According to Imâm Shaukâni, it is a very delicate and refined commentary.

8. *Misbah Az-Zujâjah fi Zawâid Ibn Mâjah'* by Busairi (d. 840 AH). The unique feature of this work is that Busairi edited those narrations that Ibn Mâjah exclusively recorded. He then classified each of these narrations in terms of its authenticity or otherwise. It should be pointed out that this Busairi is different from the one who wrote a poetry in which the Prophet ﷺ was excessively praised and which is recited all over the Muslim world. We ask Allâh for guidance.

9. *Kifâyatul-Hâjah fi Sharh Ibn Mâjah*: Marginal notes by Shaikh Abul-Hasan Muhammad bin 'Abdul-Hâdi Sindi, a twelfth century AH scholar (d. 1138 AH). In his marginal notes, 'Allâmah Sindi explains odd words, gives correct spellings of words and, in particular, writes on declension inflections of words. It is a bit more comprehensive than 'Allâmah Suyuti's marginal notes.

10. *Raf'ul-Hâjah 'an Sunan Ibn Mâjah*: A translation and commentary by Maulâna Wahiduz-Zamân.

11. *Injâhul-Hâjah*: Marginal notes by Shaikh 'Abdul-Ghani Al-Mujaddadi Dehlavi.

12. *Ta'liq Sabt Ibnul-'Ajami*: A nice commentary on *Sunan Ibn Mâjah* by Hâfiz Sabt Ibnul-'Ajami.

13. *Injâzul-Hâjah bi Sharh Sunan Ibn Mâjah*: A very useful and comprehensive commentary written in Arabic by famous Pakistani scholar, Shaikh Muhammad 'Ali Janbâz. He documented and referenced each *Hadith,* gave his ruling on its soundness or weakness, wrote a brief biographical note on the narrators of each *Hadith,* gave accurate names of narrators and places, and quoted *Ahâdith* similar in meaning to the respective *Hadith.* Moreover, while writing his commentary, he mentioned the *Madhhab* of each school of Islamic jurisprudence, quoting from their authentic books and, after an objective analysis of the arguments of each jurist in the light of Qur'ân and *Sunnah,* mentioned the preferred opinion. At the end of each volume, there is also a list of famous biographies. The foregoing qualities make this commentary very useful, excellent and comprehensive. But it is still incomplete. The commentary on about half the book running into six volumes has already been published. May Allâh help the author complete his work and reward him for his labor. *Amen.*

How to benefit by *Sunan Ibn Mâjah*

- **Introduction:** The *Sunan* of Ibn Mâjah is one of the basic reference works. It occupies a special position among the six canonical books of *Ahâdith* (the Sound Six), next to the Sound Traditions of *Bukhâri* and *Muslim*. It has been arranged under subject-headings. Imâm Ibn Mâjah (209 AH-273 AH) divided his work into three parts according to the subject-matter: (1) chapters (2) subchapters (3) *Ahâdith*. This type of division and arrangement is technically called the *Fiqh* classification. The *Sunan* of Ibn Mâjah consists of 37 books and 4341 *Ahâdith* in all.
- **Chapters:** To begin with, titles have been given according to subject-matter, following the *Fiqh* classification (that is, the classification method followed in the books of Islamic jurisprudence), for example, chapters of Purity and its *Sunan*, chapters of Funerals. Following this pattern, *Sunan Ibn Mâjah* make 37 chapters, a separate list of which has been given on another page.
- **Subchapters:** These carry titles relating to each of the *Fiqh* subjects. For example, the chapter of Purity and its *Sunan* has 139 subchapters. The same method is followed in the chapters on Prayer-call (*Adhân*), Mosques, etc.
- ***Ahâdith***: The *Ahâdith* quoted under each chapter and each title have been arranged with respect to their contents and follow a well-ordered sequence. The *Ahâdith* quoted vary in numbers, more in some chapters and less in others. Readers should follow the same order in their search for a *Hadith* relating to a particular subject.
- **Refrences:** Readers will notice the word *Al-Mu'jam* in the beginning of each subchapter and the word *At-Tuhfah* at the end of it in the chapters of the Arabic part of *Sunan Ibn Mâjah*. The following explains the terms:
    a. *Al-Mu'jam* refers to *Al-Mu'jam Al-Mufahras li Alfâthil-Hadith*, a 7-8 volume work prepared by the (non-Muslim) Orientalists over a period of 65 years stretching from 1922 to 1987. It is an alphabetical list of words occurring in the texts of *Ahâdith* collected by nine traditionists in their compilations: *Sahihul-Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Jâmi' Tirmidhi, Sunan An-Nasa'i, Sunan Ibn Mâjah, Musnad Ahmad, Muwatta' Al-Imâm Mâlik*, and *Sunan Ad-Dârimi*. Its purpose is to help readers find the text of any *Hadith* wherever it occurs among the foregoing nine *Hadith* compilations.

b. *At-Tuhfah* refers to *Tuhfatul-Ashrâf bi Ma'rifatil-Atrâf,* a book prepared by Jamâluddin Abul-Hajjâj Yusuf Al-Mizzi in the course of 27 years, from 696 AH to 722 AH. It contains the texts of all the *Ahâdith* of the Six canonical books plus *As-Sunan Al-Kubra* of Nasa'i and *Shamâ'il* of Tirmidhi along with the names, alphabetically arranged, of the Companions, their followers (*Tâbi'in*) and the followers of the followers (*Taba' Tâbi'in*), who narrated them. This arrangement is technically called *Musnad*. Numbers have also been given along with *Al-Mu'jam* and *At-Tuhfah* in the Arabic part of *Ibn Mâjah*. These numbers guide the reader to where those *Ahâdith* are to be found in *Al-Mu'jam Al-Mufahras* and *Tuhfatul-Ashrâf,* thereby enabling him to get to other reference works relating to *Ahâdith*. This arrangement has proved very helpful to research scholars in their search for a particular *Hadith*.

- **Numbering *Ahâdith***: Muhammad Fuwâd 'Abdul-Bâqi introduced about 60 to 70 years ago the system of giving number to each *Hadith* in the collections: *Bukhâri, Muslim,* and *Sunan Ibn Mâjah* to make it easy to find a particular *Hadith*. It is called in Arabic *Raqamul-Hadith*. Now it has become a normal practice in *Hadith* books. This method of numbering *Ahâdith* has made access to any *Hadith* very easy. You can find a *Hadith* now very quickly.
- ***Sanad* (chain) of *Hadith***: The traditionist transmits a *Hadith,* beginning from his teacher (*Shaikh*) through each narrator up to the Companion of the Prophet ﷺ. This sequence of narrators is called chain (*Sanad*) of narration.
- ***Matn* (text) of *Hadith:*** The words beginning at the end of the chain is called *Matn* (text).
- **Comments:** To further explain the meaning of each *Hadith* and to recount all the rulings and the points of law that can possibly be deduced from a particular *Hadith,* a new section, Comments, has been added in the English edition. While writing this section, quotations from Qur'ân and *Hadith* books, along with their references, have also been given. Sometimes *Hadith* numbers have also been given, the purpose being to help the reader gain more information if he so desires.

Readers will note in this English edition of *Ibn Mâjah* that at the end of each *Hadith,* the quoted *Hadith* has been investigated and traced. It is a technical thing normally useful for learned men and *Hadith* scholars but a layman may also benefit by discovering whether a particular *Hadith* is Weak or Sound.

Technical Terms used by *Hadith* Scholars

Definition of *Hadith*: Whatever has come down to us concerning Allâh's Messenger ﷺ through narrators is called *Hadith*. It is also sometimes called *Sunnah* (practice, usage, etc), *Khabar* (report) and *Athar* (track, trace, sign, impression, tradition).

Basic Kinds of *Ahâdith*:

- *Qauli* (Verbal): It records the utterances of the Prophet ﷺ.
- *Fi'li* (Practical): It records the deeds of the Prophet ﷺ.
- *Taqrir* (Tacit): It records the Prophet's tacit approval of some action, behavior, etc.
- *Shamâ'il* (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Note: The main text of a *Hadith* is called *Matn*, which is preceded by *Sanad* (chain of narrators). If the chain is complete and no name of the narrator is missing from the chain, the *Hadith* is called *Muttasil* (Connected). Else, it is called *Munqati'* (Interrupted).

Kinds of *Ahâdith* with respect to Ascription (*Nisbah*):

- *Qudsi* (Sacred): It records the very Words of Allâh narrated by the Prophet ﷺ, transmitted through narrators, and not found in the Qur'ân.
- *Marfu'* (Traceable): A *Hadith* ascribing an utterance, deed, or tacit approval to the Prophet ﷺ.
- *Mauquf* (Discontinued): A *Hadith* ascribing an utterance, deed, or tacit approval to a Companion of the Prophet ﷺ.
- *Maqtu'* (Intersected): A *Hadith* ascribing an utterance or deed to *Tâbi'i*[1] or *Tabi' Tâbi'i*.[2]

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[1] See the glossary.

[2] See the glossary.

Kinds of *Ahâdith* according to the Number of Narrators:

— *Mutawâtir* (Continuous): *Hadith* fulfilling the four conditions of continuity:

1. narrated by a large number of narrators;
2. human reason and usage cannot possibly rule it out as false;
3. occurring much in each chronological Level (*Tabaqah*) of narrators, right from the era of the Prophet ﷺ to the time of the compiler;
4. relates to human senses.

Note: *Tabaqah* (Era-Level) is a group of narrators hearing *Ahâdith* from one or more than one teacher.

— *Khabar Wâhid* (Isolated): A *Hadith* which does not meet the four conditions of *Mutawâtir Hadith*. It is of four kinds.

— *Mashhur* (Well-known): A *Hadith* with more than two narrators at each Level (*Tabaqah*) but not an equal number of narrators at any Level (e.g., three, four, five).

— *Mustafid* (Extensive): *Hadith* with a uniform number of narrators but more than two at each Level or a uniform number of them at the beginning or the end of the chain of narration.

— *'Aziz* (Precious): *Hadith* with only two narrators at any Level.

— *Gharib* (Unfamiliar): *Hadith* with only one narrator at any Era-Level. If the narrator is a Companion or a *Tâbi'i*, it will be called *Gharib Mutlaq* (Absolutely Unfamiliar). In case the narrator is some other person, it will be called *Gharib Nisabi* (Relatively Unfamiliar).

Note: Of the foregoing kinds, the *Mutawâtir Hadith* gives you certainty or positive knowledge (*'Ilmul-Yaqin*). The other kinds may be *Mardud* (Rejected) or *Maqbul* (Accepted).

Kinds of *Ahâdith* according to Acceptance or Rejection:

— *Maqbul* (Accepted): The one that is obligatory to act by.

— *Mardud* (Rejected): *Hadith* that is not Accepted.

Kinds and grades of *Maqbul Ahâdith* according to the extent they meet the conditions of acceptability:

1. *Sahih li-Dhâtihi*
2. *Sahih li-Ghairihi*
3. *Hasan li-Dhâtihi*
4. *Hasan li-Ghairihi*

- *Sahih li-Dhâtihi* (Sound by itself): the *Hadith* that fulfills the five conditions of soundness.
  a. Should have a connected chain of narration. That is, each narrator received the narration from his teacher.
  b. Each narrator should be upright (*'Âdil*), commits no major sin, does not insist on minor sins, is good-tempered and of good moral conduct.
  c. Perfectly accurate (*Kâmilud-Dabt*), transmitting his narration orally from memory or in writing perfectly and accurately.
  d. The *Hadith* should not be *Shâdhdh*, that is, it should not contradict other *Ahâdith*.
  e. The *Hadith* should not be *Ma'lul* (Defective).

(Detailed definition of *Shâdhdh* and *Ma'lul* will soon follow).

- *Hasan li-Dhâtihi* (Good by itself): A *Hadith*, some narrators of which are less accurate, but it fulfills all the remaining conditions.

  (*Note: Hasan li-Dhâtihi* ranks after *Sahih li-Ghairihi*. We have changed the sequence to make definitions easier.

- *Sahih li-Ghairihi* (Sound owing to supporting narrations): If a *Hasan Hadith* has more than one chain of narration, it is elevated to the grade of Sound (*Sahih*). It is called *Sahih li-Ghairihi* (Sound owing to supporting narrations) since it has become Sound by virtue of other supporting narrations.
- *Hasan li-Ghairihi* (Good owing to other supporting narrations): *Hadith* having several chains of narrations, each chain being a little weak but the weakness offset by virtue of multiplicity of chains, and, hence, reaching the grade of *Hasan li-Ghairihi*.

Kinds and Grades of Sound *Ahâdith* (as they occur in *Hadith* books):

- *Muttafiq Alaih* (Agreed upon): *Hadith* occurring in both *Sahih Bukhâri* and *Sahih Muslim*. Such a *Hadith* is sound to the highest degree.
- *Afrâd Bukhâri*: *Hadith* occurring in *Sahih Bukhâri* but not in *Sahih Muslim*.
- *Afrâd Muslim*: *Hadith* occurring in *Sahih Muslim* but not in *Sahih Bukhâri*.
- *Sahih 'ala Shartihima*: A *Hadith* not found in *Sahih Bukhâri* or *Sahih Muslim* but meeting the conditions laid down by both.
- *Sahih 'ala Shartil-Bukhâri*: *Hadith* not found in *Sahih Bukhâri* but meets

the conditions laid down by him for a *Hadith* to be Sound.

- *Sahih 'ala Sharti- Muslim*: *Hadith* not found in *Sahih Muslim* but meets the conditions laid down by Muslim for a *Hadith* to to be Sound.
- *Sahih 'ala Sharti-Ghairihima*: A *Hadith* that meets the conditions laid down by *Hadith* scholars other than Bukhâri and Muslim.

Kinds of *Mardud* (Rejected) *Ahâdith* due to Interrupted (*Munqati'*) chain:

- *Mu'allaq* (Suspended): A *Hadith* with the initial part of its chain of narration or the whole chain deleted (deliberately).
- *Mursal* (Disconnected): A *Hadith* narrated by a *Tâbi'i* from the Prophet ﷺ without an intermediary.
- *Mu'dal* (Double Break): Refers to a *Hadith* in which two or more consecutive narrators are deleted in the middle of the chain.
- *Munqati'* (Interrupted): This term is applied to a *Hadith* in which one or more than one narrator has been deleted at random from the middle of the chain of narration.
- *Mudallas* (Truncated): The term is applied to a *Hadith* in which the narrator hides the name of his teacher in a subtle way, such as calling him by an unknown or nickname, giving the impression that he did not do so. In this case, the chain is *Muttasil* (Connected) and the subnarrators are known to have met and heard directly from the relevant teachers but there is no proof that they heard the respective *Hadith* directly from them.
- *Mursal Khafi* (Disconnected-hidden): A *Hadith* in which the narrator narrates from a contemporary whom he could not have possibly heard from or seen, there being no proof of both having met each other.
- *Ma'lul* or *Mu'allal* (Defective): A technical term applied to a *Hadith* that looks *Maqbul* (Accepted) externally but contains an inherent, hidden defect making it unacceptable. Only an expert and highly skilled in the *Hadith* science can detect such a defect. It is impossible for others.

Kinds of Rejected *Ahâdith*, according to lack of integrity of narrators:

- *Riwâ'yatul-Mubtadi'* (narration of innovator): A *Hadith* from a narrator committing innovation (*Bid'ah*), by word or act, thereby reneging his faith. Anyhow, in case his sin of innovation does not warrant the charge of disbelief, his narration may be reliable providing he is a person of integrity (*'Adl*) and accurate (*Dâbit*). It is to be noted that innovation reneging disbelief leads, of necessity, to apostasy.
- *Riwâyatul-Fâsiq* (narration of dissolute): A *Hadith* narrated by one committing major sins, short of disbelief.

- *Matruk* (Abandoned): A *Hadith* narrated by a known liar and whose narrations have been rejected by traditionists (*Muhaddithin*).
- *Maudu'* (Fabricated): A *Hadith* whose narrator attributed a false report to the Prophet ﷺ on some occasion. Any narration by such a person is called Forged or Fabricated.

Kinds of Rejected *Ahâdith* according to inaccuracy of narrator:

- *Musahhaf* (misrepresented): A *Hadith* containing a word that looks right apparently but is actually mispronounced or misread due to misspelling or misplaced diacritical marks.
- *Maqlub* (Inverted): A *Hadith* containing words put before or after their proper place by the narrator forgetfully or containing the name of a narrator in place of another.
- *Mudraj* (Interpolated): A *Hadith* containing, in part, intentionally or unintentionally, a narrator's own word or words that look like a part of the text of the *Hadith* itself.
- *Al-Mazid fi Muttasilil-Asânid* (Additional): Narration so named when two narrators, one trustworthy and another more trustworthy, transmit a tradition, the former adding one more subnarrator to the chain.
- *Shâdhdh* (Contradicting): A *Hadith* transmitted by an accepted (trustworthy or truthful) narrator who contradicts another narrator more trustworthy than himself or several trustworthy narrators like himself. The antonym (opposite) of *Shâdhdh* is *Mahfuz* (Conforming).
- *Munkar* (Denounced): A *Hadith* whose narrator is Weak (*Da'if*) and contradicts one or more than one trustworthy narrators. The antonym of *Munkar* is *Ma'ruf* (Conventional).
- *Riwâyah Saiyyil Hifz* (Poor): A *Hadith* narrated by one born with a poor memory.
- *Riwâyah Kathirul-Ghaflah* (Lax): Term applied to *Hadith* narrated by one who is very lax and negligent or commits errors very often.
- *Riwâyah Fâhishul-Ghalat* (Monstrous): *Hadith* narrated by one who commits monstrous errors.
- *Riwâyatul-Mukhtalit* (Muddled): A *Hadith* narrated by one who lost memory through senility, dotage or accident or whose written narrations were lost.
- *Mudtarib* (Confounding): A *Hadith*, the chain or text of which contains conflicting things impossible to be resolved.

Kinds of Rejected *Ahâdith* due to narrator being Unknown:

- *Riwâyah Majhulil-'Ain* (Unknown): The *Hadith* of a narrator who is quite unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only one subnarrator narrating from him. Such a narrator is called Unknown.
- *Riwâyah Majhulil-Hâl*: The *Hadith* of a narrator unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only two subnarrators reporting from him. Such a person is called Unknown (*Majhul*). He is also called *Mastür* (Concealed).
- *Mubbham* (Vague): A *Hadith* whose chain does not clearly state the name of any narrator.

Kinds of *Hadith* Compilations

- ***Kutub Sihah* (Books of Sound *Ahâdith*)**: Any book, the compiler of which has committed himself to include only Sound (*Sahih*) narrations in his compilation and made the word *Sahih* a part of the title of his book. In the opinion of the compiler at least, the narrations of such a book are Sound. If he himself points out the defect in a *Hadith* he has recorded, it does not tarnish or detract from the soundness of his compilation.
- ***Sihah Sittah* (the Sound Six):** This term is applied to the sound six compilations—*Sahih Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Sunan An-Nasâ'i, Jâmi' Tirmidhi,* and *Sunan Ibn Mâjah.* They are also known as *Usul Sittah* (the Six Majors or Basics) or *Kutub Sittah* (Six Books). The first two are called Sahihain and have earned universal acclaim. They are not considered Sound only by their compilers but by the whole Muslim nation. Anyone finding fault with the Twain is, in the words of Shah Waliullah, the renowned traditionist of Delhi, an innovator disputing the consensus of the nation. The last four books are called *Sunan Arba'ah.* These contain some Weak (*Da'if*) narrations but, on the whole, most of them are Sound. Hence, learned scholars include them in the 'Sound Six'.
- ***Jâmi'* (Comprehensive):** The term is applied to a book that contains *Ahâdith* on all subjects relating to Islam like doctrines (*'Aqâ'id*), laws, and commandments (*Ahkâm*), exegesis (*Tafsir*), the Paradise (*Jannah*), the Hell (*Jahannam*). Examples: *Sahih Bukhâri, Jâmi' Tirmidhi,* etc.
- ***Sunan***: Books containing *Ahâdith* of a practical nature, legal and doctrinal, focusing on topics of relevance to a Muslim's daily life like *Sunan Abu Dâwud.*
- ***Musnad***: A collection of *Ahâdith* narrated by a Companion or Companions, each collection arranged separately under the name of a Companion, like *Musnad Ahmad, Musnad Humaidi.*
- ***Mustakhraj***: A genre of *Hadith* literature in which the compiler gathers narrations from other books and writes them with his chains of narration like *Mustakhraj Ismâ'ili 'ala Sahihil-Bukhâri.*
- ***Mustadrak***: A compilation of *Ahâdith* not found in the book of a *Hadith* scholar but fulfilling the conditions laid down by him. Example: *Mustadrak Hâkim.*
- ***Mu'jam***: A compilation listing the *Ahâdith* narrated by each of the compiler's teachers separately, arranged in a particular order.

- ***Arba'in***: A book listing forty *Ahâdith* on one or more than one subject like *Arba'in Nawawi, Arba'in Thunâ'i*.
- ***Juz'***: A collection containing the narrations of a single narrator or on a single subject like Bukhâri's *Juz' Raf'il Yadain* and *Juz' Al-Qirâ'ati Khalfal-Imâm* and Baihaqi's *Kitâbul-Qirâ'ati Khalful-Imâm*.

Era-Categories *(Tabaqât)* of *Hadith* Compilations

1. The first *Tabaqah* covers *Sahihul-Bukhâri, Sahih Muslim* and *Muwatta' Al-Imâm Mâlik.* The latter precedes the former two with respect to the time of compilation but ranks third in the order of value and importance. Imâm Mâlik and his group of scholars believe all the *Ahâdith* in *Al-Muwatta'* to be Sound but other traditionists believe some narrations found therein to be *Munqati'* or *Mursal* although these are found in other books with Connected (*Muttasil*) chains. (But a Connected chain is not enough to establish the soundness of a *Hadith*).
2. The Four *Sunans* (*Sunan Arba'ah*) rank second. Some include *Musnad Ahmad* and *Sunan Ad-Dârimi* also in this Rank. The compilers of these books had a thorough knowledge of the *Hadith* sciences. They were known for their trustworthiness, integrity and accuracy. They were never negligent or lax in achieving their objectives and fulfilling the conditions they had set for themselves. In every age their books were liked and acclaimed by traditionists and learned scholars.
3. The *Masanid*[1] *Jawâmi'*[2] , and *Musannafât*[3] , written before, during and after the Sound Six (*Sihah Sittah*) fall third in order of rank. The purpose of their writers was just to collect and compile *Ahâdith.* This explains why their compilations contain all kinds of *Ahâdith.* These books are not unknown to *Hadith* scholars but, nonetheless, they do not find favor with them. The Muslim jurists did not make much use of the *Ahâdith* occurring in these compilations only but not in other books of the first two categories. Nor did *Hadith* scholars care much to investigate them as to their soundness or weakness, acceptance or rejection, exposition or elaboration. Under this category and rank come the works like *Musannaf 'Abdur-Razzâq, Musannaf Ibn Abu Shaibah, Musnad At-Tayâlisi,* and the works of Baihaqi, Tahâwi, and Tabarâni.
4. To the fourth rank belong those books that were composed much later, containing *Ahâdith* not found in the books of the top two ranks but rather in the compilations of little academic value. These books consist of arguments of preachers, proverbs of wise men and Israeli traditions that some weak transmitters mixed up, accidentally or purposely, with the Prophet's traditions. Or they are mere speculations or probabilities drawn from Qur'ân and *Sunnah* that ignorant mystics began

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[1] Plural of *Musnad.* See the glossary.
[2] Plural of *Jâmi'.* See the glossary.
[3] Plural of *Musannaf.* See the glossary.

transmitting by meanings (not by words) down the ages till the common people took them as the sayings of the Prophet ﷺ himself. Or they pruned words and lines from a number of *Ahâdith*, pieced them together, and coined a new *Hadith* altogether. Examples: *Kitâbud-Du'afâ'* (the Book of Weak narrations) of Ibn Hibbân, *Al-Kâmil* (The Complete) of Ibn 'Adi, and the books of Khatib Baghdadi, Abu Nu'aim Isfahani, Ibn 'Asâkir, Juzqâni, Ibn Najjâr, and Dailami. They all belong to this category. And so are *Musnad Al-Khwârizmi* and *Al-Maudu'ât* of Ibn Jawzi and Mulla 'Ali Qâri.

5. To this category belong the books containing the *Ahâdith* that were widely current among the circles of jurists, mystics, historians and experts in various fields as well as the *Ahâdith* fabricated by ungodly people with fluent tongues who embellished them with eloquent words and even forged chains of narration themselves.

- The books of the first and the second category or Rank are fully trusted by *Hadith* scholars. They have always remained deeply attached to them.
- The *Ahâdith* of the third Rank can only be advanced for argument by those who are experts in the *Hadith* sciences and have profound knowledge of narrators and the degree of their reliability, and have a sharp insight into the hidden defects of *Ahâdith*. In general, these *Ahâdith* cannot be advanced for argument or evidence except, of course, as supporting evidence for *Maqbul* (Accepted) *Ahâdith*.
- To gather and advance the *Ahâdith* belonging to the fourth category (Rank) as argument in support of the *Ahâdith* of the top two Ranks is a mere forced, affected behavior of the later scholars. That is the way of the innovators in their bid to support their particular rite of *Fiqh* or their denomination or religious creed. But *Hadith* scholars consider it wrong to advance *Ahâdith* from this category for evidence - (synopsis of *Hujjatullâhil-Bâlighah*).

Meanings of *Masâdir* (Sourcebooks) and *Marâji'* (Reference Works)

- Sources or sourcebooks: These refer to books, the compilers of which recorded *Ahâdith* with their own chains of narrations. In the foregoing classification of Ranks, *Hadith* books mean sourcebooks (*Masâdir*, plural of *Masdar*).
- Reference works: The books containing *Ahâdith* collected from different sourcebooks. These are of three kinds:
  a. Reference works containing only Sound *Ahâdith* like *Al-lu'lu wal-Marjân fima Ittafaqa 'Alaihish-Shaikhân* and *'Umdatul-Ahkâm.*
  b. Reference works containing *Ahâdith,* both Sound and Weak, selected from sourcebooks like *Mishkâtul-Masâbih, Riyâdus-Sâlihin, At-Targhib wat-Tarhib,* and *Bulughul-Marâm,* etc.
  c. Reference works containing *Ahâdith* from both authentic and inauthentic sourcebooks without inquiry or criterion of selection like *Kanzul-'Ummâl.*

Note: It is not right to advance as argument a *Hadith* from the second and third types of reference works (b and c) without inquiry.

How to deal with Accepted (*Maqbul*) but Contradictory (*Shâdhdh*) *Ahâdith*

There are different ways to overcome this difficulty:

1. Reconciling between those two *Ahâdith,* and taking a common meaning, making it possible to act by both. In this case, preference shall be given to the meaning found in the third *Hadith* or the one stated by the scholars of *Hadith* sciences.
2. In case, this is not possible, we shall investigate which of the two has been abrogated. If it is established that one of the two has been abrogated, we shall take the abrogater and leave the abrogated.
3. In case there is no proof of abrogation, the *Hadith* that has a greater right to preference on technical grounds shall be taken, with no regard for the rite of *Fiqh* of any school (*Madhhab*) whatsoever, and the other *Hadith* abandoned. That is, the *Hadith* possessing the highest degree of soundness or occurring in a book of superior rank shall be given preference.

Note: In case of conflict between *Maqbul* and *Mardud Ahâdith,* the former shall prevail.

Technical Arabic Terms

We have already described some basic technical terms in the preceding pages. A revision of them to refresh memory will be hopefully useful:

Technical Arabic terms in short with their English equivalents are given in alphabetical order from the right—the Arabic Terms.

Isolated	آحاد
Biographies of narrators	أسماء الرجال
Persons who met/accompanied a Companion; second generation of Muslims	تابعون
Person who met a *Tabi'i*	تبع تابعي
Authentic	ثابت
Trustworthy	ثقة
Comprehensive *Hadith* compilation	جامع (ج جوامع)
Perfect	جيد
Perfect-Good	جيد حسن
Perfect-Strong	جيد قوي
Tradition; *Hadith*	حديث
Legal *Hadith*	حديث فقه
Good	حسن
Good-Sound	حسن صحيح
Good-Unfamiliar	حسن غريب
Good-Sound-Unfamiliar	حسن غريب صحيح
Good-by-itself	حسن لذاته
Good-through-others	حسن لغيره
Good-Disconnected	سن مرسل
Good-Intersected	حسن مقطوع
Absolute certainty	حق اليقين
Specific	خاص
Isolated/narration of an individual	خبر الواحد
Poor	رواية سيء الحفظ
Monstrous	رواية فاحش الغلط
Narration of Dissolute	رواية الفاسق
Lax	رواية كثير الغفلة
Narration of Innovator	رواية المبتدع
Muddled	رواية المختلط
Zawa'id; supplements; additions	زوائد

Righteous predecessors	سلف
Actual hearing from person from whom one is reporting	سماع
Chain of narration	سند
Contradicting	شاذ
Law	شريعة
Physical characteristics etc.	شمائل
Corroborating *Ahâdith*	شواهد
The Sound Six	الصحاح الستة
Sound	صحيح
Sound-Unfamiliar	صحيح غريب
Sound-by-itself	صحيح لذاته
Sound owing to supporting narrations	سحيح لغيره
Sound-Continuous	صحيح متواتر
Sound-Traceable	صحيح مرفوع
Sound-Intersected	صحيح مقطوع
Sound-Discontinued	صحيح موقوف
Truthful	صدوق
Truthful but less accurate	صدوق له أوهام
Accuracy	ضبط
Accuracy of memory	ضبط الصدر
Written accuracy	ضبط الكتابة
Very weak	ضعيف جداً
Weak-Discontinued	ضعيف موقوف
Era-Level	طبقة
Speculative knowledge	ظن
Speculation (*Zann*) closer to certainty than to falsehood	ظن راجح
Rejected *Zann*	ظن مرجوح
General (text)	عام
Uprightness	عدل
Upright	عدول
Precious	عزيز
Certainty; positive knowledge	علم اليقين
Unfamiliar	غريب
Absolutely Unfamiliar	غريب مطلق
Conforming; conformity	غير شاذ
Unrecited	غير متلو
Obscure	غير مشهور
Not-Defective	غير معلول

Unaccepted	غير مقبول
Unfamiliar	فرد (= غريب)
Minor matters	فروع
Jurisprudence; legalistic science	فقه
Jurist; legal scholar	فقيه
Sacred	قدسي
Variant readings of Qur'ân	قراءات
Strong	قوي
Strong-Good	قوي حسن
Biographies of narrators	كتب الرجال
The Six (canonical) Books	الكتب الستة
Implicit	كناية
Pet name; surname, agnomen, nickname	كنية
Feeble	لين
Vague	مبهم
Follow-up *Ahâdith*	متابعات
Abandoned	متروك
Lenient	متساهل
Connected	متصل السند
Agreed upon	متفق عليه
Text	متن
Continuous	متواتر
Unknown	مجهول
Traditionist; traditionary	محدث
Conforming	محفوظ
Interpolated	مدرج
Truncated	مدلس
Rejected	مردود
Disconnected	مرسل
Disconnected-Hidden	مرسل خفي
Disconnected-Sound	مرسل صحيح
Traceable	مرفوع
Additional	المزيد في متصل الأسانيد
Extensive	مستفيض
Concealed	مستور
Uninterrupted	مسلسل
Hadith compilation according to Companions' names	مسند
Misrepresented	مصحف

Hadith compilation according to subject-matter	مصنف
Confounding	مضطرب
Doubtful	مضعف
Hadith compilation according to names of Companions, regions, or names of teachers of compilers	معجم
Medium *Mu'jam*	المعجم الأوسط
Moinor *Mu'jam*	المعجم الصغير
Major *Mu'jam*	المعجم الكبير
Conventional	معروف
Defective	معلل
Defective	معلول
Hadith in which narrator narrates using the Arabic word *'an* (meaning 'from')	معنن
Accounts of historical nature	مغازي
Accepted	مقبول
Intersected	مقطوع
Inverted	مقلوب
Reporters of many traditions	مكثرون
Abrogated	منسوخ
Unique	منفرد
Interrupted	منقطع
Denounced	منكر
Trustworthy	موثوق
Hadith beginning with the Arabic word *anna*	مؤنن
Complete	موصول
Fabricated	موضوع
Discontinued	موقوف
Absurd	واهٍ / واهية
Positive knowledge; certainty	يقين

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

And may the blessings and peace of Allâh be upon our master Muḥammad, his family, his Companions, and those who love him.

وصلى الله وسلم على سيدنا محمد وآله وصحبه ومحبّيه

The Book Of The Sunnah

(المعجم ...) [كِتَابُ السُّنَّةِ] (التحفة ١)

Chapter 1. Following The Sunnah Of The Messenger Of Allâh ﷺ

(المعجم ١) - بَابُ اتِّبَاعِ سُنَّةِ رَسُولِ اللهِ ﷺ (التحفة ١)

1. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.' "***(Sahih)***

١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٥٥ من حديث شريك به، وانظر الحديث الآتي.

Comments:

a. Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur'ân confirm the assertion.

b. Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh the Glorified says in His Book: "... And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it...." (59:7)

c. The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do

٢ - حَدَّثَنَا أَبُو عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ

something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.'" *(Sahih)*

فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فانْتَهُوا».

تخريج: أخرجه مسلم، الفضائل، باب توقيره ﷺ . . . إلخ، ح:١٣٣٧ بعد، ح:٢٣٥٧ من طريقين عن الأعمش به، وأصله عند البخاري، ح:٧٢٨٨، وله طرق أخرى.

Comments:

a. Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur'ân and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur'ân and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation *(Bid'ah)*. Not so in the case of worldly affairs.
b. Discussion on matters having no practical relevance must be avoided.
c. Disobedience to the commands of the Prophet ﷺ means inviting one's own doom and destruction.
d. In cases where a person is not able to comply with a certain commandment for a reason, accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allâh, as expressed in the following Verse of the Qur'ân: "Allâh burdens not a soul with more than it can bear...." (2:286)

3. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever obeys me, obeys Allâh; and whoever disobeys me, disobeys Allâh.'" *(Sahih)*

٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ».

تخريج: [صحيح] أخرجه أحمد:٢/ ٢٥٢، ٢٥٣ عن أبي معاوية ووكيع به، وللحديث طرق كثيرة عند البخاري، ح:٢٩٥٧، ومسلم، ح:١٨٣٥ وغيرهما.

Comments:

The rule quoted above has also been expressed in the Qur'ân in the following terms: "Whoever obeys the Messenger, thereby obeys Allâh..." (4:80)

This is so because the Messenger of Allâh ﷺ never prescribes any rule of *Shari'ah* out of his own likes or preferences; he only communicates what is revealed to him by Allâh, Who says in the Holy Book: "And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed." (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allâh just like the rest of the community. The Prophet ﷺ, rather, presented a far greater

example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: "Whenever Ibn 'Umar heard a *Hadith* from the Messenger of Allâh ﷺ, he would not do more than it said, and he would not do less." ***(Sahih)***

٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي جَعْفَرٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ حَدِيثاً لَمْ يَعْدُهُ وَلَمْ يُقَصِّرْ دُونَهُ.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ٨٢ من حديث محمد بن سوقة به مطولاً.

Comments:

a. The *Hadith* under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet's ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'ân expressly forbids the doing of it in the following terms: "O you who believe! Do not put yourselves forward before Allâh and His Messenger." (49:1)

b. The *Hadith* would also explain why 'Abdullâh bin 'Umar ؓ, when he heard a *Hadith* from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ came out to us when we were speaking of poverty and how we feared it. He said: 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allâh, I am leaving you upon something like *Baydâ'* (white, bright, clear path) the night and day of which are the same.'"

Abu Dardâ' said: "He spoke the truth, by Allâh. The Messenger of Allâh ﷺ did indeed leave us upon something like *Baydâ'* (the white, bright, clear path) the days and nights of which were the

٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ [الْقَاسِمِ بْنِ] سُمَيْعٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُلَيْمَانَ الأَفْطَسُ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَذْكُرُ الْفَقْرَ وَنَتَخَوَّفُهُ. فَقَالَ: «**آلْفَقْرَ تَخَافُونَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَتُصَبَّنَّ عَلَيْكُمُ الدُّنْيَا صَبًّا حَتَّى لاَ يُزِيغَ قَلْبَ أَحَدِكُمْ إِزَاغَةً إِلَّا هِيَهْ. وايْمُ اللهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ**».

قَالَ أَبُو الدَّرْدَاءِ: صَدَقَ وَاللهِ، رَسُولُ اللهِ ﷺ تَرَكَنَا وَاللهِ، عَلَى مِثْلِ الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا سَوَاءٌ.

same." *(Hasan)*

تخريج: [إسناده حسن] أخرجه ابن أبي عاصم في السنة، ح:٤٧ عن هشام به.

Comments:

a. Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The *Hadith*, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!

b. The "days and nights of which are the same" probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu'âwiyah bin Qurrah narrated that his father said: "The Messenger of Allâh ﷺ said: 'A group of my *Ummah* will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.'" *(Sahih)*

٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب ما جاء في أهل الشام، ح:٢١٩٢ من حديث شعبة به، وقال «هذا حديث حسن صحيح» وصححه ابن حبان (موارد)، ح:١٨٥١، (ابن بلبان)، ح:٦١، ٦٨٣٤.

Comments:

a. Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray *en masse* as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.

b. Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur'ân — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.

c. A great number of scholars hold the view that the people referred to in the *Hadith* are *Ahl Hadith*, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.

d. The *Hadith* does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.

e. The phrase "until the Hour begins" means 'until the time Islam remains in the hearts of the people' since the last generation of men that shall witness the Hour will be such that no one among them will say 'Allâh, Allâh' since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "A group of my *Ummah* will continue to adhere steadfastly to the command of Allâh and those who oppose them will not be able to harm them." ***(Hasan)***

٧ - حَدَّثَنَا أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ نَصْرُ بْنُ عَلْقَمَةَ، عَنْ عُمَيْرِ بْنِ الأَسْوَدِ، وَكَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَوَّامَةٌ عَلَى أَمْرِ اللهِ لاَ يَضُرُّهَا مَنْ خَالَفَهَا»**.

تخريج: [إسناده حسن] نصر بن علقمة الحمصي وثقه دحيم الشامي، وابن حبان، وله شاهد عند أحمد (٢/ ٣٢١)، وصححه ابن حبان (موارد)، ح:١٨٥٣ .

8. Bakr bin Zur'ah said: "I heard Abu 'Inabah Al-Khawlâni, who had prayed facing both prayer directions (*Qiblah*) with the Messenger of Allâh ﷺ, say: 'I heard the Messenger of Allâh ﷺ say: Allâh will continue to plant new people in this religion and use them in His obedience'." ***(Hasan)***

٨ - حَدَّثَنَا أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا هِشَامُ ابْنُ عَمَّارٍ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ: حَدَّثَنَا بَكْرُ بْنُ زُرْعَةَ قَالَ: سَمِعْتُ أَبَا عِنَبَةَ الْخَوْلاَنِيَّ، وَكَانَ قَدْ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ يَزَالُ اللهُ يَغْرِسُ فِي هٰذَا الدِّينِ غَرْساً يَسْتَعْمِلُهُمْ فِي طَاعَتِهِ»**.

تخريج: [إسناده حسن] أخرجه أحمد:٤/ ٢٠٠ عن الهيثم بن خارجة عن الجراح به، وصححه ابن حبان (موارد)، ح:٨٨، وقال البوصيري: «هذا إسناد صحيح»

Comments:

a. Abu 'Inabah Al-Khawlâni ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (*Qiblah*) towards the Sacred House of Allâh in Makkah.

b. Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allâh willing, will continue to enter its fold, and the Muslim *Ummah* shall continue to benefit by their capabilities.

9. 'Amr bin Shu'aib narrated that his father said: "Mu'âwiyah stood up to deliver a sermon and said: 'Where are your scholars? Where are your scholars? For I heard the Messenger of Allâh ﷺ say: The Hour will not begin until a group of my *Ummah* will prevail over the people, and they will not care who lets them down and who supports them'." ***(Sahih)***

٩ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْقَاسِمُ بْنُ نَافِعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: قَامَ مُعَاوِيَةُ خَطِيباً فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**لاَ تَقُومُ السَّاعَةُ إِلَّا وَطَائِفَةٌ مِنْ أُمَّتِي ظَاهِرُونَ عَلَى النَّاسِ، لاَ يُبَالُونَ مَنْ خَذَلَهُمْ وَلاَ مَنْ نَصَرَهُمْ**».

تخريج: [**صحيح**] حجاج عنعن، ولأصل الحديث طرق كثيرة عند البخاري، ح:٣٦٤١، ومسلم، ح:١٠٣٧ بعد، ح:١٩٢٣ وغيرهما عن معاوية رضي الله عنه.

Comments:

a. "Where are your scholars?" because there were very few senior Companions at that time."

b. "...prevail over the people" means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.

c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supporting them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "A group among my *Ummah* will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allâh comes to pass." ***(Sahih)***

١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ ثَوْبَانَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ، لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ، عَزَّ وَجَلَّ**».

تخريج: أخرجه مسلم، الإمارة، باب قوله ﷺ لا تزال طائفة ... إلخ، ح:١٩٢٠ من حديث أيوب عن أبي قلابة به.

11. Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: 'This is the path of Allâh.' Then he recited the Verse: And verily, this (i.e. Allâh's Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path..."[1] ***(Da'if)***

١١ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللهِ بْنُ سَعِيدٍ]: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ: سَمِعْتُ مُجَالِدًا يَذْكُرُ عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَخَطَّ خَطًّا. وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ، ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الأَوْسَطِ فَقَالَ: «هٰذَا سَبِيلُ اللهِ». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ﴾. [الأنعام: ١٥٣]

تخريج: **[إسناده ضعيف]** أخرجه أحمد: ٣/ ٣٩٧ عن عبدالله بن محمد عن أبي خالد به * مجالد ضعيف (تلخيص المستدرك: ٢/ ٥٩٧) لبعض الحديث شواهد عند ابن حبان (موارد)، ح: ١٧٤١ وغيره، وصححه الحاكم: ٢/ ٣١٨، والذهبي، وحديث أحمد: ١/ ٤٣٥ يغني عنه.

Comments:

a. There is only one straight path leading to Allâh; those leading to error are many.
b. In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The *Hadith* Of The Messenger Of Allâh ﷺ And Dealing Harshly With Those Who Go Against It

(المعجم ٢) - بَابُ تَعْظِيمِ حَدِيثِ رَسُولِ اللهِ ﷺ وَالتَّغْلِيظِ عَلَى مَنْ عَارَضَهُ (التحفة ٢)

12. It was narrated from Miqdâm bin Ma'dikarib Al-Kindi that the Messenger of Allâh ﷺ said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my *Ahadith* is

١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ: حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

[1] *Al-An'âm* 6:153.

«يُوشِكُ الرَّجُلُ مُتَّكِئاً عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللهِ عَزَّ وَجَلَّ. فَمَا وَجَدْنَا فِيهِ مِنْ حَلاَلٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ، أَلاَ وَإِنَّ مَا حَرَّمَ رَسُولُ اللهِ ﷺ مِثْلُ مَا حَرَّمَ اللهُ».

narrated, he will say: 'The Book of Allâh is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allâh ﷺ has forbidden is like that which Allâh has forbidden." ***(Hasan)***

تخريج: [إسناده حسن] أخرجه الترمذي، العلم، باب ما نهى عنه أن يقال . . . إلخ، ح:٢٦٦٤ من حديث معاوية بن صالح به، وقال: «هذا حديث حسن غريب من هذا الوجه» وصححه الحاكم: ١/١٠٩.

Comments:

a. "Reclining on his pillow" indicating the splendor enjoyed by the newly-wedded brides in their decorated beds in the Arabian societies of bygone days. This suggests that the denial of *Hadith* is the vocation of the over-fed, luxury-loving individuals, given to sitting and leaning against the backs of their sofas.

b. Nowadays we find such people who say that Qur'ân is enough for the rulings of Islam, while *Ahâdith* have been manipulated by some persons with evil intentions in the early times, so these cannot be trusted to be true. Such rejecters of the *Ahâdith* are called, by some; *Munkir Hadith.*

١٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، فِي بَيْتِهِ، أَنَا سَأَلْتُهُ، عَنْ سَالِمٍ أَبِي النَّضْرِ، ثُمَّ مَرَّ فِي الْحَدِيثِ قَالَ: أَوْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئاً عَلَى أَرِيكَتِهِ، يَأْتِيهِ الأَمْرُ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لاَ أَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللهِ اتَّبَعْنَاهُ».

13. It was narrated from 'Ubaidullâh bin Abu Râfi' from his father, that the Messenger of Allâh ﷺ said: "I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, 'I do not know, whatever we find in the Book of Allâh, we will follow.'" ***(Sahih)***

تخريج: [إسناده صحيح] أخرجه أبوداود، السنة، باب في لزوم السنة، ح:٤٦٠٥، والترمذي، ح:٢٦٦٣ من حديث سفيان به، وقال الترمذي: «حسن» وصححه ابن حبان، ح:١٣، والحاكم، والذهبي (١/١٠٨، ١٠٩).

Comments:

a. Just as compliance with the commandments of the Messenger of Allâh ﷺ was mandatory on people who took them direct from his mouth, it is

equally binding on all those who receive them from others provided the source of transmission is dependable and trustworthy. It is, therefore, the rule that any *Hadith* that is adjudged as 'authentic or *Sahih* (Sound) or *Hasan* (Good) in the light of the criteria set by the scholars of *Hadith* is binding on the believers.

b. To hear a Prophetic *Hadith* and then respond to it by saying, "I do not know," is indicative of one's false pride, willful denial and disrespect to the words of the Prophet ﷺ, which is a grave sin, for Allâh says: "... So, let those who go against his (Messenger's) command beware, lest a trial befall them or a painful torment overtake them." (24:63)

c. Denial of *Hadith* means the denial of the Qur'ân. The reason being that the Qur'ân has again and again commanded the believers to obey and follow the precepts of the Prophet ﷺ, and declared it as the very purpose of the Prophet's duty to explain and exemplify the teachings of the Noble Qur'ân through his word and action. The first people in the Islamic history to deny the *Hadith* of the Prophet ﷺ were the Khârijites (the Seceders).

14. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever innovates something in this matter of ours (i.e., Islâm) that is not part of it, will have it rejected." ***(Sahih)***

١٤ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ»**.

تخريج: أخرجه البخاري، الصلح، باب إذا اصطلحوا على صلح جور فالصلح مردود، ح:٢٦٩٧، ومسلم، الأقضية، باب نقض الأحكام الباطلة... إلخ، ح:١٧١٨ من حديث إبراهيم ابن سعد به.

Comments:

a. "In this matter of ours" may either mean matters pertaining to religion or to the sacred law of Islam. It may also mean the commandments of Allâh and His Messenger ﷺ. Every new thing added to or deleted from the acts of devotion through one's own whim or desire is *Bid'ah* (innovation). The Prophet ﷺ has also said: "Each innovation is an error." (Muslim, Book of Friday — Shortness of Prayer & Sermon.) Worldly affairs, such as clothes of various types, local methods of cooking, or the use of modern appliances in cultivation — these things are outside the purview of innovation. Nevertheless, matters violating the general rules of *Shari'ah*, such as dresses that do not fulfill the basic purpose of covering the concealable parts of the body, or those particular to non-Muslims shall be prohibited.

b. Any action that the Prophet of Allâh ﷺ has abstained from doing due to some consideration or expedient reason, although he wished to do it is, in principle, permissible. Therefore, the doing of it after the consideration no

longer exists is perfectly in order without the fear of its being branded as innovation. Cases in point are (i) the Prophet's abstaining from leading the *Tarâwih* prayer (Ramadân optional night prayer) through the entire month of Ramadân, lest it should assume the status of an obligatory duty, and (ii) the Companion's decision not to compile the whole of the Qur'ân as a codex during the lifetime of the Prophet ﷺ, since the revelation had not stopped, and there was always the possibility of a Verse being revealed or another being abrogated by Allâh. There remaining no such possibility after the death of the Prophet ﷺ, when the Companions lost no time in compiling an authentic copy of the Noble Book, and 'Umar ؓ reintroduced the congregational form of the *Tarâwih* prayer.

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحِ بْنِ الْمُهَاجِرِ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْماءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِ يا زُبَيْرُ. ثُمَّ أَرْسِلِ الْماءَ إِلَى جَارِكَ» فَغَضِبَ الأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ، اسْقِ. ثُمَّ احْبِسِ الْماءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللهِ، إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾. [النساء: ٦٥]

15. It was narrated from 'Urwah bin Zubair that 'Abdullâh bin Zubair told him that a man from the *Ansâr* had a dispute with Zubair in the presence of the Messenger of Allâh ﷺ concerning a stream in the *Harrah*[1] which they used to irrigate the date-palm trees. The *Ansâri* said: "Let the water flow," but (Zubair) refused. So they referred the dispute to the Messenger of Allâh ﷺ, who said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The *Ansâri* became angry and said: "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allâh, I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes

[1] Fields of volcanic rock in and around Al-Madinah.

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission'."[1] ***(Sahih)***

تخريج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠، ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:٢٣٥٧ من حديث الليث بن سعد به.

Comments:

a. People with their farms nearest to a river or a rivulet and the first recipients of its water for their farms, have more right over the water. Only after they have done with it, comes the right of others in line.

b. It is the moral duty of a believer to be mindful of the needs of his neighbors.

c. While dispensing justice, the judge must see to it that the judgment takes care of the interest of both the parties. The Qur'ân says: "...And reconciliation is better...." (4:128)

d. To deliver full rights to the deserving party, and no benefits to the opposing party, is perfectly in order. The Prophet ﷺ, in his first ruling, had kept the interest of both the parties in mind. Later on he ruled for full right in favor of Zubair ؓ.

e. The Arabic word *Jadr* refers to a low, wall-like boundary used to retain water inside the cultivation area. Scholars have defined the encircling wall to be as high as the ankles of men working in the field.

f. Feeling pain in the heart or the appearance of the signs of displeasure on the face is a part of human nature. Our decisions, however, should not be colored by our anger. The Prophet ﷺ has expressly instructed as follows:
"The judge must not give his verdict between two parties in a state of anger." (*Bukhâri*: 7158 & *Muslim*: 1717).
The Prophet ﷺ enjoyed a special gift of infallibility from Allâh, and as such he spoke nothing but truth even when angry. No one after him is immune from error.

g. Mistrust of others is a bad human trait born of satanic whispering. It was this trait that led the person mentioned in the *Hadith* to impute kinship bias against the Prophet ﷺ.

16. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not prevent the female slaves of Allâh from praying in the mosque." A son of his[2] said: "We will indeed

١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَمْنَعُوا إِمَاءَ اللهِ أَنْ يُصَلِّينَ

[1] *An-Nisā'* 4:65.

[2] That is, a son of Ibn 'Umar.

prevent them!" He got very angry and said: "I tell you a *Hadith* from the Messenger of Allâh ﷺ and you say, we will indeed prevent them?!" ***(Sahih)***

فِي الْمَسْجِدِ» فَقَالَ ابْنٌ لَهُ: إِنَّا لَنَمْنَعُهُنَّ، فَقَالَ: فَغَضِبَ غَضَباً شَدِيداً، وَقَالَ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتَقُولُ: إِنَّا لَنَمْنَعُهُنَّ؟.

تخريج: أخرجه البخاري، الأذان، باب استئذان المرأة زوجها ... إلخ، ح:٨٧٣ من حديث معمر به مختصرًا، ورواه مسلم، ح:٤٤٢/١٣٥ من حديث ابن شهاب الزهري به، نحو المعنى.

Comments:

a. The women are allowed to go and join the congregational prayer in the mosque. Nevertheless it is preferable for them that they pray at home.

b. The Companions' displeasure with each other was not prompted by personal reasons. They did not, however, keep quiet when things improper were said or done before their eyes. We would, however, be well-advised to choose the right moment, and proper method, to admonish people against doing things wrong or unfair.

c. If a show of sternness is likely to be more effective, it is all right to adopt this course of action.

d. It was not the intention of Bilâl, the son of 'Abdullâh bin 'Umar ؓ to oppose the commandment of the Prophet ﷺ. He only meant to say that ladies of his time no longer took full care of the code of decency required of them outside their homes; hence they should not be permitted to go out to the mosques for prayers. But since the words used by Bilâl were apparently improper, Ibn 'Umar ؓ showed great anger. *Musnad Ahmad* (2/36) reports that ever since that day until his last breath Ibn 'Umar ؓ never spoke to that son.

17. It was narrated from Sa'eed bin Jubair that 'Abdullâh bin Mughaffal was sitting beside a nephew of his; the nephew hurled a pebble and he told him not to do that, and he said: "The Messenger of Allâh ﷺ had forbidden that. He (the Prophet) said: 'It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.'" He said: "His nephew hurled another pebble and he ('Abdullâh bin Mughaffal) said: 'I tell you that the Messenger of Allâh forbade that (and you go and hurl another pebble)? I will

١٧ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وأَبُو عُمَرَ حَفْصُ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ أَنَّهُ كَانَ جَالِساً إِلَى جَنْبِهِ ابْنُ أَخٍ لَهُ، فَخَذَفَ فَنَهَاهُ، وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهَا. وَقَالَ: «**إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكِي عَدُوًّا، وإِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ**». قَالَ: فَعَادَ ابْنُ أَخِيهِ يَخْذِفُ، فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهَا، [ثُمَّ عُدْتَ تَخْذِفُ؟] لاَ أُكَلِّمُكَ أَبَداً.

never speak to you again.'"
(Sahih)

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاصطياد والعدو... إلخ، ح:١٩٥٤ من حديث الثقفي وغيره به.

Comments:

a. The Messenger of Allâh ﷺ has prohibited every unseemly or harmful act even though it would seem petty to the naked eye. The reason being that oftentimes a thing may appear petty at the moment, but may have extraordinary consequences in the end.

b. If an evil act, which is a major sin before Allâh, becomes rampant in the society, people begin to take it lightly. We must be on our guard and avoid even those seemingly minor sins.

c. All matters having no spiritual merit or worldly benefit, but fraught with harmful possibilities, must be avoided.

d. It is perfectly in order to severe relations with persons given to committing acts of sin, as part of admonition to them, or an expression of our disgust at their conduct. Such an attitude from us might prompt them to repent and reform their conduct.

e. All acts likely to harm the interests of Muslims must be avoided.

18. It was narrated from Ishâq bin Qabisah from his father that 'Ubâdah bin Sâmit Al-Ansâri, head of the army unit, the Companion of the Messenger of Allâh ﷺ, went on a military campaign with Mu'âwiyah in the land of the Byzantines. He saw people trading pieces of gold for Dinâr and pieces of silver for Dirham. He said: "O people, you are consuming *Ribâ* (usury)! For I heard the Messenger of Allâh ﷺ say: 'Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).'" Mu'âwiyah said to him: "O Abu Walid, I do not think there is any *Ribâ* involved in this, except in cases where there is a delay." 'Ubâdah said to him: "I tell you a *Hadith* from the

١٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنِي بُرْدُ بْنُ سِنَانٍ، عَنْ إِسْحَاقَ بْنِ قَبِيصَةَ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ الأَنْصَارِيَّ، النَّقِيبَ، صَاحِبَ رَسُولِ اللهِ ﷺ غَزَا مَعَ مُعَاوِيَةَ أَرْضَ الرُّومِ. فَنَظَرَ إِلَى النَّاسِ وَهُمْ يَتَبَايَعُونَ كِسَرَ الذَّهَبِ بِالدَّنَانِيرِ، وَكِسَرَ الْفِضَّةِ بِالدَّرَاهِمِ. فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَأْكُلُونَ الرِّبَا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَبْتَاعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلاً بِمِثْلٍ، لاَ زِيَادَةَ بَيْنَهُمَا وَلاَ نَظِرَةَ»**. فَقَالَ لَهُ مُعَاوِيَةُ: يَا أَبَا الْوَلِيدِ! لاَ أَرَى الرِّبَا فِي هٰذَا إِلَّا مَا كَانَ مِنْ نَظِرَةٍ، فَقَالَ عُبَادَةُ: أُحَدِّثُكَ عَنْ رَسُولِ اللهِ ﷺ وَتُحَدِّثُنِي عَنْ رَأْيِكَ! لَئِنْ أَخْرَجَنِي اللهُ لاَ

Messenger of Allâh ﷺ, and you tell me your opinion! If Allâh brings me back safely I will never live in a land in which you have authority over me." When he returned, he stayed in Al-Madinah, and 'Umar bin Khattâb said to him: "What brought you here, O Abu Walid?" So he told him the story, and what he had said about not living in the same land as Mu'âwiyah. 'Umar said: "Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent." Then he wrote to Mu'âwiyah and said: "You have no authority over him; make the people follow what he says, for he is right." ***(Hasan)***

أُسَاكِنُكَ بِأَرْضٍ لَكَ عَلَيَّ فِيهَا إِمْرَةٌ. فَلَمَّا قَفَلَ لَحِقَ بِالْمَدِينَةِ، فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: مَا أَقْدَمَكَ يَا أَبَا الْوَلِيدِ؟ فَقَصَّ عَلَيْهِ الْقِصَّةَ، وَمَا قَالَ مِنْ مُسَاكَنَتِهِ. فَقَالَ: ارْجِعْ يَا أَبَا الْوَلِيدِ! إِلَى أَرْضِكَ، فَقَبَّحَ اللهُ أَرْضاً لَسْتَ فِيهَا وَأَمْثَالُكَ، وَكَتَبَ إِلَى مُعَاوِيَةَ: لاَ إِمْرَةَ لَكَ عَلَيْهِ وَاحْمِلِ النَّاسَ عَلَى مَا قَالَ، فَإِنَّهُ هُوَ الأَمْرُ.

تخريج: [إسناده حسن] * قبيصة له رؤية، فالسند متصل أو من مراسيل الصحابة، وله شواهد عند مسلم وغيره، وانظر الحديث الآتي: ٢٢٥٤ .

Comments:

a. Selling gold for gold or silver for silver is only allowed if it is like for like, and the parties to the deal hand over their commodities on the spot. If the deal is silver for gold, they do not have to be equal in quantity. The deal must, however, be finalized in the same sitting. By the same analogy, exchange of old currency notes with new ones shall also be governed by the same rule. Thus, exchanging new 100 denomination currency notes for the old 110 denomination notes is not permissible in Islam.

b. No one's word, even that of a Companion, carries any weight if it is in conflict with the words of the Prophet ﷺ. It may, however, be the case that one Companion interpreted the *Hadith* in a certain way while the other Companion thought that the *Hadith* did not support the first Companion's deduction, or else he gave more weight to another *Hadith* related to the subject. In a situation like this, the right course for us is to analyse the *Hadith* to see which interpretation has more weight. Any well-meaning error in making the right choice through *Ijtihâd* (independent reasoning or excercise of judgment) is condonable.

c. The Companions attached so much importance and value to the *Hadith* that, when an opinion sounding different from the meaning of the *Hadith* was presented, the Companion was so enraged that he decided to leave the land he was staying in. 'Umar ﷺ appreciated the position taken by him so much

that he declared to Mu'âwiyah ﷺ that 'Ubâdah ﷺ would not be under his authority.

d. If two Companions have divergent views on a matter, the view more in line with teachings of the Qur'ân and *Sunnah* should be adopted. 'Umar ﷺ did just that. He ascertained the views of the two, and preferred the one that was in line with the teachings of the Prophet ﷺ and enforced it.

19. 'Abdullâh bin Mas'ud said: "When I tell you of a *Hadith* from the Messenger of Allâh ﷺ, then think of the Messenger of Allâh ﷺ as being the best, the utmost rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." ***(Da'if)***

١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ الْخَلَّادِ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ عَجْلَانَ أَنْبَأَنَا عَوْنُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَظُنُّوا بِرَسُولِ اللهِ ﷺ الَّذِي هُوَ أَهْنَاهُ وَأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٣٨٥، ٤١٥ عن يحيى به، وقال البوصيري: «هذا إسناد فيه انقطاع * عون بن عبدالله لم يسمع من عبدالله بن مسعود».

20. It was narrated that 'Ali bin Abu Tâlib said: "When I narrate a *Hadith* from the Messenger of Allâh ﷺ to you, then think of him as being the best, the most rightly guided and the one with the utmost *Taqwa* (piety, righteousness)." ***(Sahih)***

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ. قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَظُنُّوا بِهِ الَّذِي هُوَ أَهْنَاهُ وأَهْدَاهُ وَأَتْقَاهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ١٢٢، ١٢٦ من حديث شعبة به، وقال البوصيري: «هذا إسناد صحيح، رجاله محتج بهم في الصحيحين».

Comments: 19 & 20

a. The *Hadith* means that if we come across an authentic *Hadith* that seems to contain an impropriety, we should interpret it in such a way that the impropriety is removed. It is because a *Hadith* can sometimes admit of more than one interpretation. In that situation we must adopt the interpretation that is supported by the Qur'ân and other traditions of the Prophet ﷺ.

b. Just as some of the Verses of the Qur'ân contain concepts that are beyond the realm of human intellect (not against it), a *Hadith* may also contain such concepts. The right course to adopt, in such a case, is that we keep faith in the text of the *Hadith*, and leave the ultimate meaning to Allâh. Traditions referring to the attributes of Allâh and details about life in *Barzakh*

(intervening period between death and resurrection) belong to this category.

c. The suggested course is the best course, it being nearest to true guidance and piety.

21. It was narrated from Abu Hurairah that the Prophet ﷺ said: "I do not want to hear of anyone of you who, upon hearing a *Hadith* narrated from me, says while reclining on his pillow: 'Recite Qur'ân (to verify this *Hadith*).' (Here the Prophet ﷺ said:) Any excellent word that is said, it is I who have said it." [How then can you reject what I have said?] ***(Da'if)***

٢١ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّد ابْنُ الْفُضَيْلِ: حَدَّثَنَا الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لاَ أَعْرِفَنَّ مَا يُحَدَّثُ أَحَدُكُمْ عَنِّي الْحَدِيثَ وَهُوَ مُتَّكِيءٌ عَلَى أَرِيكَتِهِ فَيَقُولُ: اقْرَأْ قُرْآناً. مَا قِيلَ مِنْ قَوْلٍ حَسَنٍ فَأَنَا قُلْتُهُ».

تخريج: [ضعيف] * عبدالله بن سعيد المقبري متروك (تقريب)، وله طريق آخر ضعيف عند أحمد: ٢/ ٤٨٣، ٣٦٧.

Comments :

a. It is an extremely Weak *Hadith*. The last sentence of the *"Hadith"* is in obvious conflict with the more dependable *Mutawâtir* (Continuous) *Ahâdith* narrated by the 'Ten Companions' (who were given in advance the glad tiding of admittance to Paradise in the life after death.) The *Hadith* referred to above quotes the Prophet ﷺ as saying: "Whoever intentionally forges a lie against me, let him take his place in Hell-fire." (*Bukhâri* H.110)

b. A *Da'if* (Weak) *"Hadith"* is one that does not fulfill the conditions of a *Sahih* (Sound) or *Hasan* (Good) *Hadith*. Scholars have three different opinions about acting on weak *Hadith* as follows: (i) A vast majority of traditionists, researchers and scrupulous scholars do not regard the contents of a Weak *Hadith* as conclusive proof or binding, regardless whether it relates to the rules (of permission and prohibition) in Islam, or to the merits of performing certain acts of virtue or devotion, (ii) Some Traditionists and scholars accept them in matters related to acts of devotion or virtue, as well as for awakening the desire for Divine reward, or creating a fright from the impending doom in the Hereafter, (iii) There is also a third group of scholars that accepts a weak *Hadith* if (a) it is not extremely weak, (b) the *Hadith* belongs to some everyday matter and (c) while acting on it, one should not assume that he is doing a bidding of the Prophet ﷺ and it is none of his commands. Observing all these conditions is, however, a difficult proposition. As such one would be well-advised not to accept a Weak *Hadith* at all. And Allâh knows best of all.

22. It was narrated from Abu Salamah that Abu Hurairah said

٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ: حَدَّثَنَا

to a man: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allâh ﷺ to you, then do not try to make any examples for it."[1] ***(Hasan)***

أَبِي، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ ح: وَحَدَّثَنَا هَنَّادُ ابْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ لِرَجُلٍ: يَا ابْنَ أَخِي! إِذَا حَدَّثْتُكَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَلا تَضْرِبْ لَهُ الأَمْثَالَ.

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ الْكَرَابِيسِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، مِثْلَ حَدِيثِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُ].

تخريج: [إسناده حسن] انظر، ح: ٤٨٥ .

Comments:

Abu Hurairah ؓ faulted the conduct of the man, who was Ibn 'Abbas, and warned him for raising objections to it. For more details see no. 485.

Chapter 3. Caution In Narrating *Ahâdith* From The Messenger Of Allâh ﷺ

(المعجم ٣) - بَابُ التَّوَقِّي فِي الْحَدِيثِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣)

23. 'Amr bin Maimun said: "I used to visit Ibn Mas'ud every Thursday afternoon, but he never uttered the words: 'The Messenger of Allâh ﷺ said.' Then one evening, he said: 'The Messenger of Allâh ﷺ said,' then he let his head hang down." He said: "I looked at him and saw that his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said: 'Or more than that,

٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ. حَدَّثَنَا مُسْلِمٌ الْبَطِينُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَا أَخْطَأَنِي ابْنُ مَسْعُودٍ عَشِيَّةَ خَمِيسٍ إِلَّا أَتَيْتُهُ فِيهِ. قَالَ: فَمَا سَمِعْتُهُ يَقُولُ بِشَيْءٍ قَطُّ قَالَ رَسُولُ اللهِ ﷺ. فَلَمَّا كَانَ ذَاتَ عَشِيَّةٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ. قَالَ، فَنَكَسَ. قَالَ فَنَظَرْتُ إِلَيْهِ فَهُوَ

[1] For the first part of this *Hadith*, see no. 485.

or less than that, or close to that, or something similar.'"[1] *(Sahih)*

قائِمٌ مُحَلَّلَةٌ أَزْرَارُ قَمِيصِهِ، قَدِ اغْرَوْرَقَتْ عَيْنَاهُ، وانْتَفَخَتْ أَوْدَاجُهُ. قَالَ: أَوْ دُونَ ذٰلِكَ. أَوْ فَوْقَ ذٰلِكَ. أَوْ قَرِيباً مِنْ ذٰلِكَ. أَوْ شَبِيهاً بِذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٤٥٢ عن معاذ وغيره به، وصححه البوصيري.

Comments:

a. 'Amr bin Maimun used to visit 'Abdullâh bin Mas'ud ﷺ every Thursday since he ('Abdullâh bin Mas'ud ﷺ) used to hold a weekly session of his scholarly discourse in his house on that day. It is narrated (in *Bukhâri,* 70) that he was requested to hold those sessions of admonition and knowledge often times once a week, but he said in reply: "The Prophet ﷺ also used to preach only on appropriate times and occasions, lest the audiences should start feeling bored. It follows from this that it is most advisable that we fix a particular time for purposes of preaching or imparting knowledge, so that the people can really benefit by the discourses.

b. The Arabic word *'Ashiyyah* used in the *Hadith* may mean any time from the decline of the sun until sunset. So, the time of the discourse may have been either after *Zuhr* or *'Asr* prayer. And Allâh knows best.

c. 'Abdullâh bin Mas'ud ﷺ avoided giving a verbatim narration of the *Hadith,* lest a word that the Prophet ﷺ had not spoken should be attributed to him. There were many other Companions who made a verbatim narration of the traditions. Both methods of narration are correct. Direct narration is considered better although the indirect narration is a safer option.

d. It is also a part of the etiquette of *Hadith* narration that if the narrator does not remember the exact words of the *Hadith,* he should finish his narration by saying: "Or as the Messenger of Allâh ﷺ said." We shall read about it in the next *Hadith* that narrates the practice of Anas bin Mâlik ﷺ in this regard.

24. Muhammad bin Sirin said: "Whenever Anas bin Mâlik finished narrating a *Hadith* from the Messenger of Allâh ﷺ, he would say, 'Or as the Messenger of Allâh ﷺ said.'" *(Sahih)*

٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ إِذَا حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً فَفَرَغَ مِنْهُ قَالَ: أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٠٥ عن معاذ به، وقال البوصيري: «هذا إسناد صحيح على شرط الشيخين، فقد احتجا لجميع رواته».

[1] That is, Ibn Mas'ud was indicating that the Prophet ﷺ said something similar to what he had narrated.

25. It was narrated that 'Abdur-Rahmân bin Abi Laila said: "We said to Zaid bin Arqam: 'Tell us a *Hadith* from the Messenger of Allâh ﷺ.' He said: 'We have grown old and have forgotten, and (narrating) *Ahâdith* from the Messenger of Allâh ﷺ is difficult (not a simple matter).'" ***(Sahih)***

٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَىٰ قَالَ: قُلْنَا لِزَيْدِ بْنِ أَرْقَمَ: حَدِّثْنَا عَنْ رَسُولِ اللهِ ﷺ. قَالَ: كَبِرْنَا وَنَسِينَا وَالْحَدِيثُ عَنْ رَسُولِ اللهِ ﷺ شَدِيدٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣٧٠، ٣٧١، ٣٧٢ عن غندر وغيره به، وقال البوصيري: «هذا إسناد صحيح، رجاله كلهم ثقات محتج بهم في الكتب الستة».

Comments: 24 & 25

a. It clearly shows that the Companions considered a *Hadith* something quite great and momentous. They, therefore, only narrated what they remembered well.
b. From this, some *Hadith* scholars have deduced the rule, that from the moment a scholar begins to make mistakes in narrating the *Ahâdith*, he should stop narrating them.
c. Our scholars must, therefore, make it a rule to quote only those *Ahâdith* in their writings and speeches that they know for sure belong to the category of *Sahih* or *Hasan Ahâdith*, and avoid narrating weak *Ahâdith*.

26. It was narrated that 'Abdullâh bin Abu Safar said: "I heard Ash-Sha'bi saying: 'I sat with Ibn 'Umar for a year and I did not hear him narrate anything from the Messenger of Allâh ﷺ.'" ***(Sahih)***

٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: جَالَسْتُ ابْنَ عُمَرَ سَنَةً فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ شَيْئاً.

تخريج: أخرجه البخاري، أخبار الآحاد، باب خبر المرأة الواحدة، ح:٧٢٦٧، ومسلم، الصيد والذبائح، باب إباحة الضب، ح:١٩٤٤ من حديث توبة العنبري عن الشعبي به مطولاً، وحديث ابن أبي السفر: أخرجه أحمد: ٢/ ١٥٧ .

Comments:

a. 'Abdullâh bin 'Umar also avoided narrating *Ahâdith* in the name of the Prophet ﷺ, for reasons that made other Companions cautious, namely that they were afraid of attributing to the Prophet ﷺ words that he had not spoken.
b. Not that the Companions did not engage in the teachings of Islam but their

method was different. They clearly told the people the things that were obligatory, or permissible, or unlawful, as well as the things they would do well to avoid. All these things they told them in the light of the *Ahâdith* they had heard from the Prophet ﷺ, but they did not narrate those traditions in his name.

27. It was narrated from Ibn Tâwus that his father said: "I heard Ibn 'Abbâs saying: 'We used to memorize *Ahâdith*, and *Ahâdith* were memorized from the Messenger of Allâh ﷺ. But if you go to the extremes of either exaggeration or negligence (in narrating *Ahâdith*), there is no way we can trust your *Ahâdith*.'" ***(Sahih)***

٢٧ - حَدَّثَنَا الْعَبَّاس بْنُ عَبْدِ الْعَظِيم الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّا كُنَّا نَحْفَظُ الْحَدِيثَ، والْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللهِ ﷺ. فَأَمَّا إِذَا رَكِبْتُمُ الصَّعْبَ وَالذَّلُولَ، فَهَيْهَاتَ.

تخريج: أخرجه مسلم في مقدمة صحيحه، باب النهي عن الرواية عن الضعفاء ... إلخ، ح:٧ من حديث عبدالرزاق به.

Comments:

a. Prophetic *Ahâdith* are conclusive proofs in the Islamic law. That is why the Companions listened to them attentively and memorized them studiously. Ibn 'Abbâs ﷺ, as we know, was passing through the childhood phase during the lifetime of the Prophet ﷺ. As such he could hear only a limited number of *Ahâdith* from him. He nevertheless memorized a large number of *Ahâdith* from the senior Companions, so much so, that he came to be regarded as one of the major narrators among the Prophet's Companions.

b. Real Islam is the word of the Prophet ﷺ. Rulings given by others cannot take the place of Prophetic traditions. It is therefore, imperative that we seek the proof straightaway from the Qur'ân and *Sunnah* in all matters.

c. Recourse to the words of Companions and the Followers can only be taken where we have no word of the Prophet ﷺ. The Followers sometimes even used to write the words of the Companions. Ibn 'Abbâs ﷺ did not like the idea of writing the words of others beside those of the Prophet ﷺ. That is why he counseled the people to memorize the *Ahâdith*, not the sayings and rulings of others.

d. The Arabic expression (*As-sa'ba wadh-dhalul*) literally means 'to tread the hard and soft ground'. In this *Hadith* it figuratively means: "You cannot distinguish between an acceptable and unacceptable tradition." It could also be understood as in; 'riding both the arrogant and the docile animal but one would be well-advised to avoid the arrogant animal.' The total meaning of the phrase is thus the same, namely: "You must not accept the word of each and every narrator, but only of those narrators that are dependable and trustworthy, lest anything that the Prophet ﷺ has not said be unknowingly attributed to him."

28. It was narrated that Qarazah bin Ka'b said: "Umar bin Al-Khattâb sent us to Kufah, and he accompanied us as far as a place called Sirâr. He said: 'Do you know why I walked with you?' We said: 'Because of the rights of the Companions of the Messenger of Allâh ﷺ and because of the rights of the *Ansâr*.' He said: 'No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur'ân bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: "The Companions of Muhammad!" But do not recite many reports from the Messenger of Allâh ﷺ, then I will be your partner." ***(Da'if)***

٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرَظَةَ بْنِ كَعْبٍ قَالَ: بَعَثَنَا عُمَرُ بْنُ الْخَطَّابِ إِلَى الْكُوفَةِ وَشَيَّعَنَا. فَمَشَى مَعَنَا إِلَى مَوْضِعٍ يُقَالُ لَهُ صِرَارٌ. فَقَالَ: أَتَدْرُونَ لِمَ مَشَيْتُ مَعَكُمْ؟ قَالَ: قُلْنَا: لِحَقِّ صُحْبَةِ رَسُولِ اللهِ ﷺ وَلِحَقِّ الأَنْصَارِ. قَالَ: لَكِنِّي مَشَيْتُ مَعَكُمْ لِحَدِيثٍ أَرَدْتُ أَنْ أُحَدِّثَكُمْ بِهِ، فَأَرَدْتُ أَنْ تَحْفَظُوهُ لِمَمْشَايَ مَعَكُمْ. إِنَّكُمْ تَقْدَمُونَ عَلَى قَوْمٍ، لِلْقُرْآنِ فِي صُدُورِهِمْ هَزِيزٌ كَهَزِيزِ الْمِرْجَلِ. فَإِذَا رَأَوْكُمْ مَدُّوا إِلَيْكُمْ أَعْنَاقَهُمْ وَقَالُوا: أَصْحَابُ مُحَمَّدٍ. فَأَقِلُّوا الرِّوَايَةَ عَنْ رَسُولِ اللهِ ﷺ، ثُمَّ أَنَا شَرِيكُكُمْ.

تخريج: [إسناده ضعيف] * مجالد تقدم، ح:١١، وتابعه بيان في رواية سفيان بن عيينة (المستدرك: ١/ ١٠٢) لكنه عنعن، وصححه الحاكم(!).

Comments:

a. To be moved by the reading of the Qur'ân and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.

b. Along with the Qur'ân, it is also essential that we acquire the knowledge of the *Hadith* since 'Umar ﷺ did not forbid to narrate the *Hadith*. He only forbade overdoing it.

c. While teaching, consideration should be given to the level of the students, and they should only be given at a time as much as they can easily take and digest.

d. Forbidding giving too much of *Hadith* at a time is also meant to keep alive the interest of the students in them, and make their lessons more fruitful.

29. It was narrated that Sâ'ib bin Yazid said: "I accompanied Sa'd bin Mâlik from Al-Madinah to Makkah, and I did not hear him narrate a single *Hadith* from the

٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: صَحِبْتُ

سَعْدَ بْنَ مَالِكٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ بِحَدِيثٍ وَاحِدٍ.

Prophet ﷺ." *(Sahih)*

تخريج: [إسناده صحيح] وأصله عند البخاري، المغازي، باب «إذ همت طائفتان منكم ... إلخ»، ح: ٤٠٦٢، ٢٨٢٤ من حديث السائب رضي الله عنه، أطول منه.

Comments:

The reason for this was the extreme caution the Companions were wont to exercise in the matter. However, they regularly explained the rules of the *Shari'ah* and engaged in wise counseling or admonition — all drawn from the *Ahâdith*.

Chapter 4. Severe Condemnation Of Deliberately Telling Lies Against The Messenger Of Allâh ﷺ

(المعجم ٤) - بَابُ التَّغْلِيظِ فِي تَعَمُّدِ الْكَذِبِ عَلَى رَسُولِ اللهِ ﷺ (التحفة ٤)

30. It was narrated from 'Abdur-Rahmân bin 'Abdullâh bin Mas'ud that his father said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" *(Sahih)*

٣٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَسُوَيْدُ ابْنُ سَعِيدٍ وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ وَإِسْمَاعِيلُ بْنُ مُوسَى قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب في لزوم تقوى الله عند الفتح والنصر، ح: ٢٢٥٧ من حديث شعبة عن سماك به مطولاً، وقال: «هذا حديث حسن صحيح».

Comments :

a. 'Deliberately telling lies' means fabricating something, then attributing it to the Prophet ﷺ and presenting it as a Prophetic *Hadith*. It is an act of great sin.

b. It is on the basis of this that the *Hadith* scholars have drawn the maxim that if, on a certain occasion, one feels the need to narrate a Weak *Hadith* of the Prophet ﷺ, it must be clarified to the listeners that it is a Weak *Hadith*. The reason being that a Weak *Hadith* does not create the conviction as to whether the Prophet ﷺ did really speak those words, or the narrator has mistakenly narrated it as such.

c. 'Taking one's place in Hell' means the person is doomed to be consigned to Hell, and he must be sure that, due to his act of sin, his seat has been booked in Hell. However, it is hoped that, if the person repents and admits before the people that such and such traditions narrated by him in the name

of the Prophet ﷺ were coined by him, his sin may be forgiven by Allâh, although the *Hadith* scholars would not even then accept his narrations.

31. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'Do not tell lies about me, for telling lies about me leads to Hell (Fire).'" (***Sahih***)

٣١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّ الْكَذِبَ عَلَيَّ يُولِجُ النَّارَ**».

تخريج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح:١٠٦، ومسلم، المقدمة، باب تغليظ الكذب على رسول الله ﷺ، ح:١، من حديث شعبة عن منصور به.

32. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me,' I (the narrator) think that he also said, 'deliberately,' 'let him take his place in Hell.'" ***(Sahih)***

٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ - حَسِبْتُهُ قَالَ: مُتَعَمِّداً - فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [**صحيح**] أخرجه الترمذي، العلم، باب ما جاء في تعظيم الكذب على رسول الله ﷺ، ح:٢٦٦١ من حديث الليث به، وقال: «هذا حديث حسن غريب صحيح من هذا الوجه من حديث الزهري».

Comments: 31 & 32

a. The narrator (probably Anas bin Mâlik ﷺ) doubts whether or not the Prophet ﷺ also spoke the word 'Muhammad'. There is no such doubt about the rest of the words of *Hadith*.

b. It is the proof of the narrator's integrity that he clearly pointed out his doubt about the authenticity of a word in the *Hadith*.

c. Other narrations of the *Hadith* confirm that the word 'Muhammad' was part of the *Hadith*. It is, therefore, not right to doubt its authenticity by the transmitter of the report.

33. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" ***(Sahih)***

٣٣ - حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ**».

تخريج: [**صحيح متواتر**] أخرجه أحمد:٣/٣٠٣ عن هشيم به، وصرح بالسماع عنده، والحديث متواتر كما في «الأزهار المتناثرة في الأحاديث المتواترة» وغيره.

34. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attributes to me something that I have not said, let him take his place in Hell.'" *(Sahih)*

٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٥٠١ من حديث محمد بن عمرو به، وهو حسن الحديث (ميزان الإعتدال: ٣/ ٦٧٣)، وللحديث طرق كثيرة جدًا.

35. It was narrated that Abu Qatâdah said: "While he was on this pulpit, I heard the Messenger of Allâh ﷺ saying: 'Beware of narrating too many *Ahâdith* from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to me something that I did not say, let him take his place in Hell.'" *(Hasan)*

٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَبِي قَتَادَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى هٰذَا الْمِنْبَرِ: «إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي، فَمَنْ قَالَ عَلَيَّ فَلْيَقُلْ حَقًّا أَوْ صِدْقاً. وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٢٩٧ من حديث محمد بن إسحاق به، وهو صرح بالسماع عنده.

36. It was narrated from 'Âmir bin 'Abdullâh bin Zubair that his father said: "I said to Zubair bin 'Awwâm: 'Why do I not hear you narrating *Ahâdith* from the Messenger of Allâh ﷺ as I hear Ibn Mas'ud and so-and-so and so-and-so?' He said: 'I never left him from the time I became Muslim, but I heard him say a word: "Whoever tells a lie about me deliberately, let him take his place in Hell."' '" *(Sahih)*

٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ أَبِي صَخْرَةَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لِيَ لاَ أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلاَناً وَفُلاَناً؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ، وَلٰكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً يَقُولُ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: أخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٧ من حديث

شعبة به.

37. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'" *(Sahih)*

٣٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٩ من حديث عطية بن سعد العوفي به، وهو «تابعي معروف، ضعيف الحفظ، مشهور بالتدليس القبيح» (طبقات المدلسين الرابعة)، وانظر أيضًا، ح: ١١٢٩، والحديث متواتر كما تقدم، ح: ٣٣.

Comments: 33, 34, 35, 36 & 37

a Scholars have enumerated several reasons for the evil practice of fabricating the *Ahâdith*. A look at the reasons for fabrication would by itself indicate why the narrating of such *Ahâdith*, or considering them worth following in matters relating to the supposed merit of doing certain acts or circulating them among the people, is an abominable practice. Some of the reasons are: a desire to buttress the position of one's school of thought and disparage the opposing school, seeking proximity to the rulers, wanting to revile the faith of Islam or using them as a ploy to earn sustenance or gain fame, and so on.

b. Fabricated *Ahâdith* create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such *Ahâdith* is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated *Ahâdith* is clear.

Chapter 5. He Who Narrated (A *Hadith*) From The Messenger Of Allâh ﷺ Thinking It To Be False

(المعجم ٥) - بَابُ مَنْ حَدَّثَ عَنْ رَسُولِ اللهِ ﷺ [حَدِيثًا] وَهُوَ يَرٰى أَنَّهُ كَذِبٌ (التحفة ٥)

38. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars." (Either the one who invents the lie or the one who repeats it; both are liars). *(Sahih)*

٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

تخريج: [صحيح] أخرجه ابن أبي شيبة، الأدب، باب ما ذكر من علامة النفاق: ٨/ ٥٩٥،

ح:٢٥٦٠٧ * ابن ابي ليلى تابعه شعبة في رواية، والأعمش، والحديث الآتي شاهد له، وانظر، ح:٤٠.

Comments:

a. Just as the fabrication of *Ahâdith* is unlawful, it is also a grave crime and sin to circulate them in the name of the Prophet ﷺ. And since the carrier of such a *Hadith* is an equal partner in crime with the one who minted it, he must also share the same punishment of burning in Hell-fire, as was forewarned for the fabricator of the *Hadith*.

b. Quoting such a *Hadith* in front of the people with the purpose of dissuading them from being duped is permissible, since the purpose is not to deceive the audiences but to undeceive them.

39. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: "Whoever narrated a *Hadith* from me thinking it to be false, then he is one of the two liars." ***(Sahih)***

٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ حَدَّثَ عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».**

تخريج: أخرجه مسلم في مقدمة صحيحه، باب وجوب الرواية عن الثقات . . . إلخ عن ابن أبي شيبة به.

40. It was narrated from 'Ali that the Prophet ﷺ said: "Whoever transmits a *Hadith* from me thinking it to be false, then he is one of the two liars." ***(Sahih)***

Another chain similar to the narration of Samurah bin Jundub.

٤٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَوَى عَنِّي حَدِيثاً وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

حدّثنا مُحَمَّدُ بْنُ [عَبْدِ اللهِ]: أَنْبَأَنَا الْحَسَنُ ابْنُ مُوسَى الأَشْيَبُ عَنْ شُعْبَةَ. مِثْلَ حَدِيثِ سَمُرَةَ بْنِ جُنْدُبٍ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه عبدالله بن أحمد في زوائد المسند (١/ ١١٢، ح:٩٠٣) عن عثمان بن أبي شيبة به.

41. It was narrated that Mughirah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'Whoever narrates a *Hadith* from me thinking it to be false, then he is one of the two liars.'" (*Sahih*)

٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبَيْنِ».

تخريج: أخرجه مسلم، المقدمة، باب وجوب الرواية عن الثقات . . . إلخ عن ابن أبي شيبة به، وفيه: «عن شعبة وسفيان عن حبيب . . . إلخ».

Comments: 39, 40 ,41

The *Ahâdith* tell us about the punishment awaiting those who tell lies about the Prophet ﷺ. There is no doubt in the fact that a lie against the Messenger of Allâh ﷺ is among the worst of all lies in the world.

Chapter 6. Following The Path Of The Rightly-Guided Caliphs

(المعجم ٦) - بَابُ اتِّبَاعِ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ (التحفة ٦)

42. Yahya bin Abu Mutâ' said: "I heard 'Irbâd bin Sâriyah say: 'One day, the Messenger of Allâh ﷺ stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: 'O Messenger of Allâh, you have delivered a speech of farewell, so enjoin something upon us.' He said: 'I urge you to fear Allâh, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a

٤٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْعَلَاءِ يعني: ابنَ زَبْرٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي الْمُطَاعِ، قَالَ: سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: قَامَ فِينَا رَسُولُ اللهِ ﷺ، ذَاتَ يَوْمٍ، فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. فَقِيلَ: يَا رَسُولَ اللهِ! وَعَظْتَ مَوْعِظَةَ مُوَدِّعٍ، فَاعْهَدْ إِلَيْنَا بِعَهْدٍ. فَقَالَ: «عَلَيْكُمْ بِتَقْوَى اللهِ، وَالسَّمْعِ وَالطَّاعَةِ، وإِنْ عَبْداً حَبَشِيًّا. وَسَتَرَوْنَ مِنْ بَعْدِي اخْتِلَافاً شَدِيداً، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ والأُمُورَ الْمُحْدَثَاتِ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ».

going astray.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٨/٢٤٨، ح:٦٢٢، والحاكم:١/٩٧ من حديث عبدالله بن العلاء به (وله علة غير قادحة)، وانظر الحديث الآتي.

Comments:

a. It is the *Sunnah* of the Prophet ﷺ for a departing man to give good advice to those he is leaving behind.

b. Importance of *Taqwa* (piety; righteousness): *Taqwa* as a special term means obeying the commands of Allâh, and avoiding evil acts that would displease Him, so as to escape the punishment of Hell-fire.

c. Obedience to a legally recognized ruler is mandatory as long as he does not give an order that openly conflicts with the dictates of *Shari'ah*.

d. The Prophet ﷺ had already forewarned the people of impending conflicts in the community after him. The prediction came literally true. There cropped up many conflicts on religious and political grounds among the community. The Prophet's giving advance information about them is proof of the veracity of his prophethood.

e. The best adjudicators in the event of conflicts are the Qur'ân and *Hadith*.

f. Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the Qur'ân and *Sunnah*. They had taken them direct from the Prophet ﷺ. We can, therefore, rightly depend on their understanding of Islam, especially because the Prophet ﷺ himself had declared them as the rightly-guided ones.

43. It was narrated from 'Abdur-Rahmân bin 'Amr As-Sulami that he heard Al-'Irbâd bin Sâriyah say: "The Messenger of Allâh ﷺ delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: 'O Messenger of Allâh, this is a speech of farewell. What do you enjoin upon us?' He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling

٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو السُّلَمِيِّ أَنَّهُ سَمِعَ الْعِرْبَاضَ ابْنَ سَارِيَةَ يَقُولُ: وَعَظَنَا رَسُولُ اللهِ ﷺ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقُلْنَا: يَا رَسُولَ اللهِ! إِنَّ هٰذِهِ لَمَوْعِظَةُ مُوَدِّعٍ. فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: «قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا كَنَهَارِهَا. لاَ يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلاَفاً كَثِيراً. فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ

stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies." (***Sahih***)

سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَعَلَيْكُمْ بِالطَّاعَةِ، وإِنْ عَبْداً حَبَشِيًّا. فَإِنَّمَا الْمُؤْمِنُ كالْجَمَلِ الأَنِفِ، حَيْثُمَا قِيدَ انْقَادَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، السنة، باب في لزوم السنة، ح:٤٦٠٧، والترمذي، ح:٢٦٧٦، وقال: «حسن صحيح»، ورواه أحمد (٤/ ١٢٦) عن عبدالرحمن بن مهدي به، وصححه ابن حبان (١٠٢)، والحاكم (١/ ٩٥، ٩٦)، والذهبي.

Comments:

a. Deviating from the teachings of the *Shari'ah* is tantamount to inviting one's own destruction and doom.

b. A true believer faithfully submits to the rules of *Shari'ah* even though it might seem difficult to do so. The reason why a believer is compared to a camel is because it (the camel) obeys the command of the master, even though the going might be tough for it.

c. History is witness that, even as the Messenger of Allâh ﷺ had foretold, wide-ranging conflicts raised their head in the community after the expiry of the first three centuries. New sects and deviant groups took their birth. Each one adopted its own leader or locus of following, although the Prophet ﷺ had instructed that should there arise any conflict, the community was to adhere to his *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs.

44. It was narrated that 'Irbâd bin Sâriyah said: "The Messenger of Allâh ﷺ led us in *Fajr* (morning) prayer, then he turned to us and delivered an eloquent speech." And he mentioned something similar (as no. 43). (***Sahih***)

٤٤ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمِسْمَعِيُّ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَمْرٍو، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلاَةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً. فَذَكَرَ نَحْوَهُ.

تخريج: [صحيح] أخرجه أبو داود، ح:٤٦٠٨ من حديث ثور به، انظر الحديث السابق.

Comments:

a. It is a part of the *Sunnah* of the Prophet ﷺ that the *Imâm*, having finished the prayer, should turn his face towards the worshippers.

b. The best time to give religious instruction to the people is immediately after the conclusion of the obligatory prayer, since the worshippers are all collected in the mosque and are attentive to the *Imâm*. The speech should

not, however, be so long as to create boredom among the listeners.

Chapter 7. Avoiding *Bid'ah* (Innovation) And Dispute

(المعجم ٧) - بَابُ اجْتِنَابِ الْبِدَعِ وَالْجَدَلِ (التحفة ٧)

45. It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold up his index and middle finger. Then he would say: 'The best of matters is the Book of Allâh and the best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (*Bid'ah*) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'" (***Sahih***)

٤٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلاَ صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ مُنْذِرُ جَيْشٍ، يَقُولُ: «صَبَّحَكُمْ مَسَّاكُمْ». وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ». وَيَقْرِنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. ثُمَّ يَقُولُ: «أَمَّا بَعْدُ. فَإِنَّ خَيْرَ الأُمُورِ كِتَابُ اللهِ. وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الأُمُورِ مُحْدَثَاتُها، وكُلُّ بِدْعَةٍ ضَلاَلَةٌ». وَكَانَ يَقُولُ: «مَنْ تَرَكَ مَالاً فَلأَهْلِهِ، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَعَلَيَّ وَإِلَيَّ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح:٨٦٧ من حديث عبدالوهاب به.

Comments:

a. The main purpose of the sermon is to caution people against falling into error and the consequences of falling into error. It is therefore imperative that the sermon be used to pinpoint to the people the mistakes prevalent in the present times, and guide them to the right path.

b. It is also perfectly all right to give the sermon an emotional touch in accord with the nature of the subject.

c. The sum total of the true path is in following the Book of Allâh and the *Sunnah* of His Prophet ﷺ.
d. Pointing with the finger of the hand during the sermon is the *Sunnah* of the Prophet ﷺ and the use of appropriate gestures to drive home a point is an acceptable practice.
e. Reference to proximity of the Hour represents the clear indication that Muhammad ﷺ is the last of the Prophets. And just as no finger is there to intervene between the index and middle fingers, there is also no Prophet to come after the Messenger of Allâh ﷺ until the Last Hour. The descent from heaven of Prophet 'Eisa ﷺ does not negate the finality of the prophethood of Muhammad ﷺ for the simple reason that he had already been invested with prophethood, and in his second coming he will follow the *Shari'ah* of Muhammad ﷺ.
f. Reference to proximity of the Hour contains the message for the community that they must not be so engrossed in the affairs of the world as to lose sight of the approach of the Hour. They should instead prepare themselves more intently for the Hour.
g. It is not proper to classify the *Bid'ah* into 'good' and 'bad'. In fact *Bid'ah* in all its forms and manifestations must be avoided.
h. Inheritance of the deceased person must be distributed among the rightful heirs as per the rules given in the Qur'ân and *Hadith*. Rulers have no right to interfere in them. It is rather their duty to ensure that each inheritor gets his rightful share.
i. Taking care of the needs of the survivors and other persons in distress is the responsibility of the state. Similarly, if the deceased person has left some unpaid debts, and the property left by him is insufficient to pay off those debts, it is the responsibility of the Islamic state to pay off the debts from the state treasury and look after other genuine financial needs of the surviving members of the family.

46. It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "Verily, there are two things — words and guidance. The best words are the Words of Allâh, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (*Bid'ah*) and every innovation is a going-astray. Do not let the desire for a long life cause your hearts to grow hard. That which is bound to happen is close to you, and the

٤٦ – حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ الْمَدَنِيُّ، أَبُو عُبَيْدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ ابْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا هُمَا اثْنَتَانِ: الْكَلاَمُ وَالْهَدْيُ، فَأَحْسَنُ الْكَلاَمِ كَلاَمُ اللهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، أَلاَ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ شَرَّ الأُمُورِ مُحْدَثَاتُها، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ،

only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother's womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (*Kufr*) and verbally abusing him is immorality (*Fusuq*). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: 'He spoke the truth and was righteous,' and it will be said of the liar, 'He told lies and was immoral.' For a person continues to tell lies until he is recorded with Allâh as a liar." **(*Da'if*)**

وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ. أَلاَ لاَ يَطُولَنَّ عَلَيْكُمُ الأَمَدُ فَتَقْسُوَ قُلُوبُكُمْ، أَلاَ إِنَّ مَا هُوَ آتٍ قَرِيبٌ، وَإِنَّمَا الْبَعِيدُ مَا لَيْسَ بِآتٍ. أَلاَ إِنَّمَا الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ، وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ: أَلاَ إِنَّ قِتَالَ الْمُؤْمِنِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ. أَلاَ وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ لاَ يَصْلُحُ بِالْجِدِّ وَلاَ بِالْهَزْلِ، وَلاَ يَعِدِ الرَّجُلُ صَبِيَّهُ ثُمَّ لاَ يَفِيَ لَهُ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّهُ يُقَالُ لِلصَّادِقِ: صَدَقَ وَبَرَّ. وَيُقَالُ لِلْكَاذِبِ: كَذَبَ وَفَجَرَ. أَلاَ وَإِنَّ الْعَبْدَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٢٥ من حديث محمد بن جعفر به مختصرًا * أبو إسحاق «مشهور بالتدليس وهو تابعي ثقة» (طبقات المدلسين للحافظ ابن حجر/ المرتبة الثالثة) وعنعن، (وأكثر ألفاظ الحديث صحيحة في أحاديث أخرى).

Comments:

As regards the chain of narrators the *Hadith* is Weak. However, most of the sentences contained in it also appear in the authentic *Ahâdith*. They are, therefore, correct. We will offer our comments on them as and when they occur.

47. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'ân). In it are Verses that are

٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ. ح: وَحَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، وَيَحْيَى ابْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا

entirely clear, they are the foundations of the Book; and *others not entirely clear.* (up to His saying:) 'And none receive admonition except men of understanding.'[1] Then he said: 'O 'Aishah, if you see those who dispute concerning it (the Qur'ân), they are those whom Allâh has referred to here, so beware of them.'" (*Sahih*)

أَيُّوبُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: تَلاَ رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ﴾ - إِلَى قَوْلِهِ -: ﴿وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلْأَلْبَٰبِ﴾. [آل عمران: ٧]

فَقَالَ: «يَا عَائِشَةُ! إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَاهُمُ اللهُ، فَاحْذَرُوهُمْ».

تخريج: [صحيح] أخرجه أحمد: ٦/٤٨ عن إسماعيل به، وله طريق آخر متفق عليه عن ابن أبي مليكة عن القاسم ابن محمد عنها، رضي الله عنها.

Comments:

Some Verses of the Qur'ân deal with ordainments that are either 'clear' in themselves or the *Ahâdith* provide their clarification. As such they can be implemented without any difficulty. All such Verses belong to the category of 'clear' Verses. Some other verses deal with the articles of faith, such as the Oneness of Allâh, the prophethood, the resurrection, and so on. All the details and the proofs concerning them have been mentioned in the Qur'ân and *Ahâdith*. These are also 'clear'. On the contrary there are Verses whose exact meaning cannot be determined such as *Muqatta'ât*, the initial 'abbreviated letters' prefixed to certain *Surah* of the Qur'ân. The right course regarding them is to have the belief that they are also part of the Noble Qur'ân, and he who recites them gets the same reward as he gets for reciting other Verses of the Qur'ân. There is no need to involve oneself in further investigation. Similarly, there are matters belonging to the domain of the unseen. Regarding them as well, we just need to believe that they do exist, and the events that have been foretold are certain to pass, and whatever details the Qur'ân and *Ahâdith* provide regarding them are sufficient for us, and there is no need to further investigate them. For example, it is enough to know that angels are the obedient creatures of Allâh operating in areas and engaged in tasks assigned to them. Moreover, we just have to believe that our actions shall be weighed on the Day of Judgment, and so on. Avoiding unnecessary debate on *Mutashâbihât* (matters not entirely clear) is the method of the true scholars.

48. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'No people go

٤٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ؛ ح: وَحَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ:

[1] *Âl 'Imrân* 3:7.

astray after having followed right guidance, but those who indulge in disputes.' Then he recited this Verse: "Nay! But they are a quarrelsome people.'"[1] (**Hasan**)

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالاَ: حَدَّثَنَا حَجَّاجُ ابْنُ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ». ثُمَّ تَلاَ هٰذِهِ الآيَةَ: ﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾. [الزخرف: ٥٨]

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة الزخرف، ح:٣٢٥٣ من حديث محمد بن بشر وغيره، وقال: «هذا حديث حسن صحيح»، وصححه الحاكم، والذهبي.

Comments:

a. The Arabic word *Jadal* (translated as dispute), in this context, means arguing with falsehood and lies against the truth.
   Allâh has sent down the Prophets to separate the truth from falsehood. As a result of their preaching, some people have believed in them while others have stuck to falsehood, even though the truth had been made manifest to them. Even among the believers there are some who are of firm faith while others are weak in their faith, thus creating the apprehension that they might go off the track once again. That is why it behooves all of us to continue to pray to Allâh for fortitude, so that we remain steadfast in our faith until the last breath.
b. The natural course, which is the only right course to adopt for putting an end to the disputes, is to sincerely discuss them with the intention to arrive at the truth. Once the truth of the matter is proved, it must be accepted at all costs.

49. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh will not accept any fasting, prayer, charity, *Hajj*, *'Umrah*, *Jihâd*, or any other obligatory or voluntary action from a person who follows innovation (*Bid'ah*). He comes out of Islâm like a hair pulled out of dough.'' (***Maudu'***)

٤٩ - حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ أَبُو هَاشِمِ ابْنِ أَبِي خِدَاشٍ الْمَوْصِلِيِّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِحْصَنٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ عَبْدِ اللهِ بْنِ الدَّيْلَمِيِّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَقْبَلُ اللهُ لِصَاحِبِ بِدْعَةٍ صَوْماً وَلاَ صَلاَةً، وَلاَ صَدَقَةً، وَلاَ حَجًّا، وَلاَ عُمْرَةً، وَلاَ جِهَاداً، وَلاَ صَرْفاً، وَلاَ عَدْلاً.

[1] *Az-Zukhruf* 43:58.

يَخْرُجُ مِنَ الإسْلاَمِ كَمَا تَخْرُجُ الشَّعْرَةُ مِنَ الْعَجِينِ».

تخريج: [إسناده موضوع] * محمد بن محصن العكاشي كذاب كما قال الإمام ابن معين وغيره (تهذيب التهذيب).

50. It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Allâh refuses to accept the good deeds of one who follows innovation until he gives up that innovation.'" ***(Da'if)***

٥٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ ابْنُ مَنْصُورٍ الْخَيَّاطُ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبَى اللهُ أَنْ يَقْبَلَ عَمَلَ صَاحِبِ بِدْعَةٍ حَتَّى يَدَعَ بِدْعَتَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٣٩ من حديث عبدالله بن سعيد الأشج به * أبو زيد وأبو المغيرة مجهولان كما في التقريب وغيره.

51. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him on the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built for him in the middle (of Paradise). And whoever has good behavior, a palace will be built for him in the highest reaches (of Paradise).'" ***(Hasan)***

٥١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، وَهَارُونُ بْنُ إِسْحَاقَ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ سَلَمَةَ بْنِ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ قَصْرٌ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ، وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ حَسُنَ خُلُقُهُ بُنِيَ لَهُ فِي أَعْلاَهَا».

تخريج: [حسن] أخرجه الترمذي، البر والصلة، باب ما جاء في المراء، ح:١٩٩٣ من حديث ابن أبي فديك به، وقال: «حديث حسن» * سلمة ضعيف (تقريب)، وله شاهد حسن عند أبي داود، الأدب، باب في حسن الخلق وغيره، ح:٤٨٠٠.

Comments: 50 & 51

a. Effort must be made to end all disputes, be they of mundane nature or of religious type. Allâh says in the Qur'ân: "And reconciliation is better." (4:128)

b. As soon as a person realizes his mistake, he should recite this Verse so that the dispute is put to an end. The doing of it is of so much greatness, that the person doing it is promised a palace in Paradise as reward.

c. In worldly affairs, it is always possible that a person forgoes his due right and ends the dispute. This kind of sacrifice made for the sake of togetherness and unity is rated very highly by Allâh. As a reward for this, the person shall get a palatial abode in the middle of Paradise.

d. Muslims must excel in morals so that the daily affairs of life continue to run smoothly. They must cultivate the virtues of good demeanor, friendly disposition and tolerance, and thus avert all chances of dispute. The greater the number of such people in a society, the better will be the chances of peace and amity in it. Hence it is that the person doing it shall be ranked higher than the other two mentioned in the *Hadith* and shall, therefore, be awarded a higher place in Paradise.

Chapter 8. Avoiding Individual Opinion And Analogy (With Regard To Matters Of Religion)

(المعجم ٨) - بَابُ اجْتِنَابِ الرَّأْيِ وَالْقِيَاسِ (التحفة ٨)

52. It was narrated from 'Abdullâh bin 'Amr bin 'Âs that the Messenger of Allâh ﷺ said: 'Allâh will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.'" (*Sahih*)

٥٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَعَبْدَةُ، وأَبُو مُعَاوِيَةَ، وعَبْدُ اللهِ بْنُ نُمَيْرٍ، وَمُحَمَّدُ بْنُ بِشْرٍ؛ ح: وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَحَفْصُ بْنُ مَيْسَرَةَ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعاً، يَنْتَزِعُهُ مِنَ النَّاسِ وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، فَإِذَا لَمْ يُبْقِ عَالِماً اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

تخريج: أخرجه البخاري، العلم، باب كيف يقبض العلم، ح:١٠٠، ومسلم، العلم، باب رفع العلم وقبضه... إلخ، ح:٢٦٧٣ من حديث هشام به، وتابعه أبو الأسود عندهما، ولفظ البخاري، الاعتصام، باب ما يذكر من ذم الرأى وتكلف القياس، ح:٧٣٠٧ «فيفتون برأيهم فيضلون ويضلون... إلخ».

Comment:

a. Muslims will not lose knowledge of religion in one go. What in fact will happen is that the true scholars will gradually be taken away from the community. That will herald the end of the religious sciences as well. In

order to forestall such a dangerous situation, the Muslim community must exert its utmost effort to produce scholars specializing in the Islamic sciences and law.

b. It is the duty of a religious scholar to give his verdict in the light of the Qur'ân and *Ahâdith*, instead of giving it on the basis of his own personal opinion or analogy.

53. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is given a *Fatwa* (verdict) that has no basis, then his sin will be upon the one who issued that *Fatwa*.'" (***Hasan***)

٥٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو هَانِىءٍ، حُمَيْدُ بْنُ هَانِىءٍ الْخَوْلَانِيُّ، عَنْ أَبِي عُثْمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُفْتِيَ بِفُتْيَا غَيْرِ ثَبَتٍ، فَإِنَّمَا إِثْمُهُ عَلَى مَنْ أَفْتَاهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب التوقي في الفتيا، ح: ٣٦٥٧ من حديث عبدالله بن يزيد به، وصححه الحاكم، والذهبي.

Comments:

a. It is the duty of a common man to seek religious opinions from scholars who, in turn, must answer them with proofs from the Qur'ân and *Ahâdith*.

b. Issuing religious edicts and opinions simply on the basis of subjective opinions is an act of sin. The reason being that the questioner puts his faith in the scholar and, if the scholar gives a wrong opinion, the entire responsibility of the action of the questioner will be on the scholar.

54. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.'" (***Da'if***)

٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنِي رِشْدِينُ بْنُ سَعْدٍ، وَجَعْفَرُ بْنُ عَوْنٍ، عَنِ ابْنِ أَنْعُمٍ، هُوَ الإِفْرِيقِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعِلْمُ ثَلَاثَةٌ، فَمَا وَرَاءَ ذٰلِكَ فَهُوَ فَضْلٌ، آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الفرائض، باب ما جاء في تعليم الفرائض، ح: ٢٨٨٥ من حديث عبدالرحمٰن الإفريقي به، وهو ضعيف كشيخه (تقريب)، والحديث ضعفه الذهبي في تلخيص المستدرك: ٤/ ٣٣٢، وله شواهد ضعيفة.

Comments:

a. As to the chain of transmitters, the tradition is Weak. Nevertheless, the importance of the knowledge of Qur'ân and *Sunnah* is established from many other proofs. Similarly, the importance of the law of inheritance can also hardly be overemphasized.

b. The expression *'Muhkam'* (translated as clear) means a Verse that has not been abrogated, nor is it allegorical or ambiguous. The Qur'ânic Science of Abrogation is an equally important branch of knowledge. To give a ruling in any matter in ignorance of this science can lead one into error. 'Established *Sunnah'* also means the prophetic tradition that has not been abrogated.

55. Mu'âdh bin Jabal said: "When the Messenger of Allâh ﷺ sent me to Yemen, he said: 'Do not pass any judgement or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.'" (*Maudu'*)

٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ، سَجَّادَةُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنْ مُحَمَّدِ ابْنِ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: لَمَّا بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ قَالَ: «لاَ تَقْضِيَنَّ وَلاَ تَفْصِلَنَّ إِلَّا بِمَا تَعْلَمُ، وَإِنْ أَشْكَلَ عَلَيْكَ أَمْرٌ، فَقِفْ حَتَّى تُبَيِّنَهُ أَوْ تَكْتُبَ إِلَيَّ فِيهِ».

تخريج: [إسناده موضوع] ﴾ محمد بن سعيد المصلوب كذاب كما قال النسائي وغيره (تهذيب التهذيب).

56. It was narrated that 'Abdullâh bin 'Amr bin 'Âs said: "I heard the Messenger of Allâh ﷺ say: 'The affairs of the Children of Israel remained fair until *Muwalladun* emerged among them — the children of female slaves from other nations. They spoke of their own opinions (in religious matters), and so they went astray and led others astray.'" (*Da'if*)

٥٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَمْ يَزَلْ أَمْرُ بَنِي إِسْرَائِيلَ مُعْتَدِلاً حَتَّى نَشَأَ فِيهِمُ الْمُوَلَّدُونَ، أَبْنَاءُ سَبَايَا الأُمَمِ، فَقَالُوا بِالرَّأْيِ، فَضَلُّوا وَأَضَلُّوا».

تخريج: [إسناده ضعيف] أخرجه الطبراني كما في الجامع الصغير للسيوطي ﴾ عبدة: لم يلق ابن عمرو (تحفة الأشراف:٦/ ٣٦٠)، وحارثة ابن أبي الرجال ضعيف (تقريب)، وله شاهد ضعيف عند البزار.

Chapter 9. Regarding Faith

(المعجم ٩) - بَابٌ: فِي الإِيمَانِ
(التحفة ٩)

57. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And modesty is a branch of faith.'" (*Sahih*)

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording.

٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الإِيمَانُ بِضْعٌ وَسِتُّونَ أَوْ سَبْعُونَ بَاباً أَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ. وَأَرْفَعُهَا قَوْلُ - لَا إِلٰهَ إِلَّا اللهُ -. وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ. ح: وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، جَمِيعاً عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: أخرجه البخاري، الإيمان، باب أمور الإيمان، ح:٩، ومسلم، الإيمان، باب بيان عدد شعب الإيمان . . . إلخ، ح:٣٥ من حديث ابن دينار به، وأخرجه مسلم من حديث سهيل به.

Comments:

a. The likeness of *Imân* (faith) is as the likeness of a tree. Faith in Oneness of Allâh and the institution of prophethood is the root, virtuous deeds the branches, and the benefits of this world and of the Hereafter are its fruits. So, if you pull out the root, the tree is gone. As regards the branches, even if you cut them, the tree still remains although in a depleted form. Similarly, sins do harm our faith while good deeds lead to its perfection and growth.

b. All good deeds are but the branches of faith, but the most important of them all is the affirmation by word of mouth of the Oneness of Allâh, namely *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) since it is this by which accrue other benefits of faith.

c. Modesty is an important branch of faith, since it protects man from numerous acts of sin. It does not, however, imply that misplaced sense of shame, which prevents man from asking about religious matters, or forbids him from the acquisition of knowledge, or doing a good deed.

d. Faith includes deeds of the tongue, of the heart and of other parts of the body. Affirmation of the formula "*Lâ ilâha illallâh*" is thus the deed of the tongue. To believe in it is the deed of the heart, and removing a harmful thing from the road is the deed of other parts of the body. All these deeds are thus the parts and branches of faith.

58. It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man urging his brother to be modest. He said: 'Indeed, modesty is a branch of faith.'" (***Sahih***)

٥٨ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «إِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الإِيمَانِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان . . . إلخ، ح:٣٦ من حديث سفيان به، وأخرجه البخاري، الإيمان، باب الحياء من الإيمان، ح:٢٤ وغيره من حديث مالك عن الزهري به.

Comments:

a. Modesty *(Haya)* means that state of morality in man which makes him avoid things improper and unseemly, but does not fall short in giving the rightful person his due.

b. Modesty is a special characteristic of a man. It is, therefore, necessary for man to avoid all actions and things that propel him to acts of immodesty.

c. The *Hadith* affirms once again that faith has many branches which may increase or decrease. So does *Imân*, i.e., it also increases and decreases.

d. While speaking on the subject of modesty, the man referred to in the *Hadith* was trying to suggest to his brother that excessive use of modesty was not good, but the Prophet ﷺ corrected him.

59. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"

٥٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ ابْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ، وَلاَ يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ».

تخريج: أخرجه مسلم، الإيمان، باب تحريم الكبر وبيانه، ح:٩١ من حديث سويد بن سعيد وغيره به.

Comments:

a. Arrogance is an extremely detestable trait. The saying of the Messenger of Allâh ﷺ that "arrogance means rejecting the truth and looking down upon the people" reflects the true meaning of the word.

b. If belief in the commands of Allâh and His Messenger is rejected out of arrogance, abiding permanently in Hell is the punishment because arrogance is totally antithetical to faith. Even if arrogance is of another type, and the man belittles others on account of his supposed superiority in wealth, or his presumed good looks and social status, or refuses to accept the truth out of obstinacy, even this is extremely detestable to Allâh.

60. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'When Allâh has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who will have entered Hell. They will say: "Our Lord! They are our brothers, they used to pray with us, fast with us and perform *Hajj* with us, and you have admitted them to Hell." He will say: "Go and bring forth those whom you recognize among them." So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say, "Our Lord, we have brought forth those whom You commanded us to bring forth." Then He will say: "Bring forth those who have a Dinâr's weight of faith in their hearts, then those who have half a Dinâr's

٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا خَلَّصَ اللهُ الْمُؤْمِنِينَ مِنَ النَّارِ وَأَمِنُوا، فَمَا مُجَادَلَةُ أَحَدِكُمْ لِصَاحِبِهِ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا، أَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ، قَالَ: يَقُولُونَ: رَبَّنَا! إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا، وَيَصُومُونَ مَعَنَا، وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ، فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ، لاَ تَأْكُلُ النَّارُ صُوَرَهُمْ، فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ، فَيُخْرِجُونَهُمْ، فَيَقُولُونَ: رَبَّنَا! أَخْرَجْنَا مَنْ قَدْ أَمَرْتَنَا، ثُمَّ يَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الإِيمَانِ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ، ثُمَّ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ هٰذَا فَلْيَقْرَأْ: ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾.

[النساء: ٤٠]

weight in their hearts, then those who have a mustard-seed's weight." Abu Sa'eed said: "He who does not believe this, let him recite: 'Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.' "[1] (*Sahih*)

تخريج: [إسناده صحيح] أخرجه النسائي، الإيمان، باب زيادة الإيمان، ح:٥٠١٣ من حديث عبدالرزاق به:٨/ ١١٢، ١١٣.

Comments:

a. Great Intercession on the Day of Judgment shall only be the exclusive privilege of Prophet Muhammad ﷺ, but other Prophets and believers shall, in their turn, also be allowed to intercede on behalf of the sinners.

b. No Prophets or 'holy men' will have the power to extricate anyone from Hell on their own. They will simply pray to Allâh and intercede on behalf of their sinning brethren. Allâh will, then, accept the intercession for whoever He wills, and grant deliverance from Hell to whoever He wishes.

c. Sinners among the believers will be recognizable in Hell-fire through their unburnt faces. A *Hadith* of the Prophet ﷺ says that the angels shall recognize the sinners from the prostration marks on their foreheads. The *Hadith* also underlines the singularly important place prayer occupies among all the acts of worship.

d. The sinners shall be subjected to severe or light punishment according to the degree of the gravity of their sins.

e. All believers are not equal in faith since faith increases and decreases.

f. Allâh's mercy is so pervasive that even those at the lowest level of faith shall get deliverance, not so the polytheists.

61. It was narrated that Jundub bin 'Abdullâh said: "We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur'ân. Then we learned the Qur'ân and our faith increased thereby." (*Sahih*)

٦١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ، وَكَانَ ثِقَةً، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ، فَتَعَلَّمْنَا الإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ، ثُمَّ تَعَلَّمْنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ إِيمَاناً.

[1] *An-Nisâ'* 4:40.

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٢/ ١٦٥، ح: ١٦٧٨ من حديث وكيع وغيره به، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات».

Comments:

a. Knowledge of the Oneness of Allâh and other basic beliefs gets priority over acts of worship and the code of daily dealings. That is why the main focus in Makkan *Surah* (chapters) of the Qur'ân is on basic beliefs while the Madinite *Surah* mostly deal with daily dealings and transactions.
b. Increase in knowledge leads to increase in faith.
c. The last sentence in the *Hadith* is a proof of the phenomenon of increase and decrease in faith.

62. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'There are two types of people among this *Ummah* who have no share of Islam: The *Murji'ah* and the *Qadariyyah*.'"[1] (*Da'if*)

٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ: حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ، عَنْ أَبِيهِ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صِنْفَانِ مِنْ هٰذِهِ الأُمَّةِ لَيْسَ لَهُمَا فِي الإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، القدر، باب ما جاء في القدرية، ح: ٢١٤٩ من حديث محمد بن فضيل به، وقال: «هذا حديث حسن غريب صحيح» * نزار ضعيف (تقريب)، وله شاهد ضعيف عند الترمذي.

63. It was narrated that 'Umar said: "We were sitting with the Prophet ﷺ when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet ﷺ, with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshiped but Allâh, and that I am the

٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ شَعْرِ الرَّأْسِ، لَا يُرَى عَلَيْهِ أَثَرُ سَفَرٍ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، قَالَ: فَجَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَهُ إِلَى رُكْبَتَيْهِ، وَوَضَعَ يَدَيْهِ عَلَى فَخِذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الإِسْلَامُ؟ قَالَ: «شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ

[1] The *Murji'ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned. The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants — as against the *Jabariyyah* sect whose belief is just the opposite.

Messenger of Allâh; to establish regular prayer; to pay *Zakât;* to fast in Ramadân; and to perform *Hajj* to the House (the Ka'bah).' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Imân* faith?' He said: 'To believe in Allâh, His Angels, His Messengers, His Books, the Last Day, and the Divine Decree (*Qadar*), both the good of it and the bad of it.' He said: 'You have spoken the truth.' We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: 'O Muhammad, what is *Ihsân* (right action, goodness, sincerity)? He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He asked: 'When will the Hour be?' He said: 'The one who is being asked about it does not know more than the one who is asking.' He asked: 'Then what are its signs?' He said: 'When the slave woman gives birth to her mistress' (Waki' said: "This means when non-Arabs will give birth to Arabs") 'and when you see the barefoot, naked, destitute shepherds competing in constructing tall buildings.' The Prophet ﷺ met me three days later and asked me: 'Do you know who that man was?' I said: 'Allâh and His Messenger know best.' He said: 'That was Jibril,

اللهِ، وَإِقَامُ الصَّلاَةِ، وَإِيْتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ الْبَيْتِ». فقَالَ: صَدَقْتَ، فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ وَمَلاَئِكَتِهِ، وَرُسُلِهِ، وَكُتُبِهِ، وَالْيَوْمِ الآخِرِ، وَالْقَدَرِ، خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. فَعَجِبْنَا مِنْهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَمَا أَمَارَتُها؟ قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا - قَالَ وَكِيعٌ: يَعْنِي: تَلِدُ الْعَجَمُ الْعَرَبَ وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبِنَاءِ». قَالَ: ثُمَّ قَالَ: فَلَقِيَنِي - النَّبِيُّ ﷺ بَعْدَ ثَلاَثٍ، فَقَالَ: «أَتَدْرِي مَنِ الرَّجُلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَاكَ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ».

who came to you to teach you
your religion.'" (*Sahih*)

تخريج: أخرجه مسلم، الإيمان، ح:٨ من حديث وكيع به.

Comments::

a. The *Hadith* is known as the *Hadith* of Jibril. It encompasses important matters of our religion. It deals with acts of worship; with deeds of the heart and of other parts of the body; with acts that are categorized as compulsory or *Sunnah,* as well as the acts that are classified as desirable, undesirable or forbidden.

b. The term Islâm here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. *Imân,* however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. *Ihsân* is the highest form of *Imân,* which bestows beauty to one's acts of devotion.

c. One must worship Allâh as though one is before Allâh, which means that the focusing of one's heart towards Allâh and the extent of one's turning in submissiveness, in fear and in repentance towards Him, must be at their peak. As far as the question of being able to see Allâh within the span of this life on earth, it is an absolute impossibility, for no creature can find itself equal to it. In Paradise, however, the faithful will be able to see Him. The Qur'ân and *Hadith* bear testimony to this. *Al-Bukhâri* (H. 7437) and *Muslim* (H. 1820) expressly mention it.

d. The exact time of the coming of the Hour nobody knows, not even the Prophets and angels. It is Allâh's special preserve, for He alone is the Knower of the unseen.

e. Constructing large, stately buildings just for worldly benefit and comfort or for ostentation and pride is not right.

f. Beliefs and dealings are all part of religion, and as such right belief and right action are both necessary for deliverance in the Hereafter.

g. 'Divine Decree' means the fact that whatever will happen, forever, Allâh knows it all from before. Whatever happens now is absolutely in keeping with what Allâh knows, and what He has already written down. The goodness or badness of the Decree means the things that are good for us, such as good health, economic prosperity, abundance and increase in productivity, or the things that we consider bad for us, such as famine and pain and misery. All this is happening according to Allâh's wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allâh are the reflection of His superior prudence and wisdom, and are, therefore, absolutely good.

h. The coming down of Jibril ﷺ with Qur'ânic revelations is a proven fact. His coming down for the clarification of the teachings and tenets of Islam is also proved from this *Hadith.*

i. There are different methodologies for learning religious and Islamic teachings. One of these is to hold question-answer sessions. Lessons are

very well driven home through this method.

j. Etiquette demands that the one who is asking should sit respectfully with folded legs before the one being asked, and the manner of his asking should be polite and reverential.

k. The faithful angel Jibril ﷺ was dressed in white. The Prophet ﷺ also emphasized his preference for white clothes and even chose white raiment for himself. Even for the dead he chose the white shroud. (*Tirmidhi*: 2810).

64. It was narrated that Abu Hurairah said: "One day the Messenger of Allâh ﷺ appeared among the people. A man came to him and said: 'O Messenger of Allâh, what is *Imân* (faith)?' He said: 'To believe in Allâh, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'To worship Allâh (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory *Zakât*; and to fast Ramadân.' He said: 'O Messenger of Allâh, what is *Ihsân*?' He said: 'To worship Allâh as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allâh, when will the Hour be?' He said: 'The one who is being asked does not know more than the one who is asking, but I will tell you about its signs. When the slave-woman gives birth to her mistress, that is one of its signs. When the shepherds compete in constructing tall buildings, that is one of its signs. And there are five things which no one knows except Allâh.' Then the Messenger

٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَوْماً بَارِزاً لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللهِ! مَا الإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الآخِرِ». قَالَ: يَا رَسُولَ اللهِ! مَا الإِسْلاَمُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً، وَتُقِيمَ الصَّلاَةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ! اللهِ مَا الإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لاَ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللهِ مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلٰكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا. إِذَا وَلَدَتِ الأَمَةُ رَبَّتَهَا فَذٰلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ فَذٰلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلَّا اللهُ». فَتَلا رَسُولُ اللهِ ﷺ: ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌۢ﴾. [لقمان: ٣٤]

of Allâh ﷺ recited the Verse: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."[1] (*Sahih*)

تخريج: أخرجه البخاري، الإيمان، باب سؤال جبريل النبي ﷺ ... إلخ، ح:٥٠، ومسلم، الإيمان، باب الإيمان ماهو؟ وبيان خصاله، ح:٩ من حديث إسماعيل به.

Comments:

a. Precise knowledge of the future is the exclusive preserve of Allâh. All matters mentioned in the Qur'ânic Verse belong to the realm of the future. Not to speak of the exact timing of the impending Hour. Even the precise timing of the appearance of its signs, mentioned in the *Hadith*, are known to no one but Allâh. Similar is the case of the other matters for which man can only conjecture, which may or may not come true. A case in point is the clouds, a sight of which awakens the hope, but holds no guarantee, that it will bring down rain. We can plan for the future but have no means of knowing beforehand what unexpected impediments or circumstances might be in store for us. Likewise, no one except Allâh knows for sure about anyone's life or death. Man can only conjecture about the future, but cannot guarantee that his conjecture will come true.

b. If a scholar does not know the answer of a question, let him plainly say that he does not know it without considering it an offense to his dignity.

c. A learned man should never get angry but answer the queries of the questioner with tenderness and love.

65. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).'" (*Maudu'*)

٦٥ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ صَالِحٍ أَبُو الصَّلْتِ الْهَرَوِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ

[1] *Luqmân* 31:34.

رَسُولُ اللهِ ﷺ: «الإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالأَرْكَانِ». قَالَ أَبُو الصَّلْتِ: لَوْ قُرِىءَ هٰذَا الإِسْنَادُ عَلَى مَجْنُونٍ لَبَرَأَ.

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ١/١٢٨ من حديث الهروي به * أبو الصلت الهروي كذاب، كذبه أبوحاتم وغيره (تهذيب) وتوثيق ابن معين له لا يزيده إلا وهنًا، كما في هامش الفوائد المجموعة للشوكاني، ح:١٠٣، باب صلاة الجماعة.

66. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "None of you truly believes until he loves for his brother" or he said "for his neighbor, what he loves for himself." (*Sahih*)

٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ».

تخريج: أخرجه البخاري، الإيمان، باب من الإيمان أن يحب لأخيه ما يحب لنفسه، ح:١٣، ومسلم، الإيمان، باب الدليل على أن من خصال الإيمان . . . إلخ، ح:٤٥ من حديث شعبة به.

Comments:

a. We should do to the Muslim brother as we would be done by. For example, if a person does not like to be deceived by the people, let him also not deceive others. And just as a man likes others to help him in his hour of need, he should also help others in their hour of need or difficulty.

b. Man is generally very touchy about his rights, but oblivious of his obligations, although his obligations are the rights of others. Thus, if each one of us respects the rights of others, the rights of all will be safeguarded and peace and amity will prevail in the society.

67. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you truly believes until I am more beloved to him than his child, his father and all the people.'" (*Sahih*)

٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ، وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ».

تخريج: أخرجه البخاري، الإيمان، باب حب الرسول من الإيمان، ح:١٥، ومسلم، الإيمان، باب وجوب محبة رسول الله ﷺ، ح:٤٤ من حديث شعبة به.

Comments:

a. Love of the Prophet ﷺ is the very foundation of faith. The stronger the love for him, the greater the faith. Increase or decrease in love for him is an indication of increase or decrease in one's faith.

b. The proof of love is not in lip service but in obedience. Allâh the Glorified says: "Say (O Muhammad to mankind): 'If you (really) love Allâh, then follow me.'" (3:31)

c. The real test of a person's having more love for Allâh and His Messenger ﷺ than others, comes when the love of one's children, parents, a religious leader or friend, demands that one do a thing that Allâh and His Messenger ﷺ have prohibited, but he will not bother about the displeasure of others and obey and follow the example of the Prophet of Allâh in disregard of his love for others. If, on the other hand, the love of others is greater, then he will go against the dictates of *Shari'ah* in order to please those others, and thus fall short of achieving the required level of faith. The same criterion holds true in respect of one's love for the traditions of the Prophet ﷺ and customs prevalent in one's tribe or community.

68. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of *Salâm* amongst yourselves.'" (*Sahih*)

٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لاَ تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَ لاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ».

تخريج: أخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون ... إلخ، ح:٥٤ عن ابن أبي شيبة به.

Comments:

a. *Imân* is an essential requirement for entry into Paradise.

b. Mutual love is a means of gaining complete faith. We must, therefore, do all those things that promote mutual love and avoid things that would generate mutual hatred.

Greeting each other with *Salâm* is a good way of establishing and maintaining good relations with each other. Other *Ahâdîth* speak of the other things as well, such as shaking hands, hugging and exchanging

presents with each other. (See *Muwatta Imâm Mâlik*: 1731 & *Adabul-Mufrad*: 594)

69. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Verbally abusing a Muslim is immorality and fighting him is *Kufr* (disbelief).'" (***Sahih***)

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ**».

تخريج: أخرجه البخاري، الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، ح:٤٨، ومسلم، الإيمان، باب بيان قول النبي ﷺ ... إلخ، ح:٦٤ من حديث أبي وائل به، وأخرجاه، البخاري، ح:٧٠٧٦، ومسلم، من حديث الأعمش به، ح:٦٤.

Comments:

a. Since maintaining cordial relations between the Muslims is desirable in Islam, our sacred law forbids doing things that might spoil relations. One of those undesirable things is verbally abusing each other—an act wholly unbecoming a good Muslim. That is the reason why it has been branded as an act of disobedience, immorality and sin.

b. Fighting a Muslim is *Kufr*. The word *Kufr* as used here does not mean the *Kufr* that drives man out of the pale of Islam. It only means an act which is unfit for a Muslim. It is technically called a minor *Kufr*. The Qur'ân says: "And if two parties of believers fight, make peace between them". (49:9) The Verse is categorical on the point that believers, even when they fight each other, continue to remain believers; they do not turn disbelievers.

70. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever departs this world with sincerity towards Allâh, worshipping Him alone with no partner, establishing regular prayer and paying *Zakât*, has died while Allâh is pleased with him.'"

٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ فَارَقَ الدُّنْيَا عَلَى الإِخْلاَصِ لِلَّهِ وَحْدَهُ، وَعِبَادَتِهِ لاَ شَرِيكَ لَهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، مَاتَ وَاللهُ عَنْهُ رَاضٍ**».

Anas said: "This is the religion of Allâh which was brought by the Messengers, and which they

قَالَ أَنَسٌ: وَهُوَ دِينُ اللهِ الَّذِي جَاءَتْ بِهِ الرُّسُلُ، وَبَلَّغُوهُ عَنْ رَبِّهِمْ قَبْلَ هَرْجِ

conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires.

الأَحَادِيثِ، وَاخْتِلاَفِ الأَهْوَاءِ.

This is confirmed in the Book of Allâh, in one of the last Verses to be revealed, where Allâh says: "But if they repent."[1] renounce their idols, and worshipping them; "And establish *Salât* and give *Zakât*."[2] And Allâh says in another Verse: "But if they repent, perform *Salât* and give *Zakât*, then they are your brethren in religion."[3] ***(Da'if)***

وَتَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللهِ، فِي آخِرِ مَا نَزَلَ. يَقُولُ اللهُ: ﴿فَإِن تَابُوا﴾، - قَالَ: خَلْعُ الأَوْثَانِ وَعِبَادَتِهَا: - ﴿وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ﴾. [التوبة: ٥]

وَقَالَ فِي آيَةٍ أُخْرَى: ﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَوٰةَ وَءَاتَوُا الزَّكَوٰةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾. [التوبة: ١١]

Another chain with similar wording.

حدّثنا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى الْعَبْسِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ مِثْلَهُ.

تخريج: [ضعيف] أخرجه الطبري في تفسيره: ٦/ ٣٢٠، التوبة: ٥ من حديث أبي جعفر به، وصححه الحاكم: ٢/ ٣٣٢، وحسّنه المنذري برمزه، وضعفه البوصيري، رجاله موثقون عند الجمهور لكن قال ابن حبان في الربيع بن أنس: «الناس يتقون حديثه ما كان من رواية أبي جعفر عنه لأن في أحاديثه عنه أضرابًا كثيرةً» (الثقات).

Comments:

a. Translation of the meaning of the first quoted Verse (complete text) shall read: "Then when the Sacred Months have passed, kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in every place of ambush. But if they repent and perform prayer, and pay *Zakât*, then let them go their way. Verily, Allâh is Oft-Forgiving, Most Merciful". (9:5).

   Anas ﷺ comments that repentance here means relinquishing disbelief.

b. The Verses are clear in their meaning, which is that a community will only be recognized as Muslim when, along with affirmation of the Oneness of Allâh and due testimony, they also perform the practical duties such as *Salât* and *Zakât* etc. In case of refusal, it would be declared disbeliever and deserving of being engaged in *Jihâd*, just like Abu Bakr ﷺ, in interpretation of the above quoted Verse, had conducted a *Jihâd* against those who refused to pay *Zakât* or accept it as an obligatory duty in Islam.

71. It was narrated that Abu Hurairah said: "The Messenger of

٧١ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا أَبُو

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[1] *At-Taubah* 9:5.
[2] *At-Taubah* 9:5.
[3] *At-Taubah* 9:11.

النَّضْرِ: حَدَّثَنَا أَبُو جَعْفَرٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ».

Allâh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayers and pay *Zakât*.'" (**Sahih**)

تخريج: [صحيح متواتر] * الحسن موصوف بتدليس الإسناد (طبقات المدلسين / المرتبة الثانية) وعنعن، وللحديث طرق كثيرة عند البخاري ومسلم وغيرهما عن أبي هريرة رضي الله عنه، وهو من الأحاديث المتواترة.

Comments:

a. Fighting in the way of Allâh is the collective duty of Muslims with the objective of turning people away from the worship of others to the worship of Allâh.

b. Three things are reckoned as proof of a person's entry into the fold of Islam: (i) his affirmation of the Oneness of Allâh and the prophethood of Muhammad ﷺ, (ii) to performing regularly the ritual prayers, and (iii) paying *Zakât*, which is a prescribed financial obligation in Islam.

c. The tradition does not mention the other two pillars of Islam, namely fasting and *Hajj*. The reason being that fasting is a hidden act in the sense, that it is always possible for a non-fasting person to make others believe that he is fasting. As for *Hajj*, it is not in the first place obligatory for each Muslim. Secondly, even for the obligated person, it is compulsory just once in the entire lifetime. Additionally, even if the people against whom war is an Islamic duty affirm their commitment to fasting and *Hajj*, the practical demonstration of these acts will have to wait for the particular months of the year. It would, therefore, be against better judgment to link the decision about waging war against them to such matters. And Allâh knows best.

٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ».

72. It was narrated that Mu'âdh bin Jabal said: The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they testify to *Lâ ilâha ill-allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and they establish regular prayer and pay *Zakât*." (**Sahih**)

تخريج: [صحيح متواتر] وقال البوصيري: «هذا إسناد حسن» انظر الحديث السابق.

73. It was narrated that Ibn 'Abbâs and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There are two types among my *Ummah* who have no share of Islam: the people of *Irjâ'* and the people of *Qadar*.'" ***(Da'if)***[1]

٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: أَنْبَأَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ اللَّيْثِيُّ: حَدَّثَنَا نِزَارُ بْنُ حَيَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالاَ: قَالَ رَسُولُ اللهِ ﷺ: «**صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الإِسْلاَمِ نَصِيبٌ: أَهْلُ الْإِرْجَاءِ، وَأَهْلُ الْقَدَرِ**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٩٤٨ عن يونس به، وضعفه البوصيري * نزار تقدم، ح:٦٢ وله شواهد ضعيفة عند الترمذي وغيره.

74. It was narrated that Abu Hurairah and Ibn 'Abbâs said: "Faith increases and decreases." ***(Da'if)***

٧٤ - حَدَّثَنَا أَبُو عُثْمَانَ الْبُخَارِيُّ سَعِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَيَّاشٍ - عَنْ عَبْدِ الْوَهَّابِ بْنِ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ قَالاَ: الإِيمَانُ يَزِيدُ وَيَنْقُصُ.

تخريج: [إسناده ضعيف جدًا] * عبدالوهاب «متروك، وقد كذبه الثوري» (تقريب)، ومفهوم الأثر صحيح، مروي بالتواتر عن ثقات أئمة المسلمين رحمهم الله.

75. It was narrated that Abu Dardâ' said: "Faith increases and decreases." ***(Da'if)***

٧٥ - حَدَّثَنَا أَبُو عُثْمَانَ الْبُخَارِيُّ: حَدَّثَنَا الْهَيْثَمُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنِ الْحَارِثِ، أَظُنُّهُ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: الإِيمَانُ يَزْدَادُ وَيَنْتَقِصُ.

تخريج: [إسناده ضعيف] * إسماعيل بن عياش كان يدلس (طبقات المدلسين/ المرتبة الثالثة) وعنعن * والحارث لم أجد من وثقه، وفيه علل أخرى.

Comments: 74 & 75

Although, as to the principles of *Hadith* classification, the two traditions are Weak and do not come up to the level of *Marfu'* (Traceable) *Ahâdith*, these

[1] See no. 62.

are *Mash-hur* (Well-Known) *Ahâdith* and have all along been consecutively reported from the pious predecessors. As such the concept of increase and decrease in *Imân* is an established fact among the followers of *Sunnah*. Imâm Bukhâri ﷺ in his *Sahih* (Book of Faith, Ch. 1) has cited several Verses of the Qur'ân as evidence, and has followed them up with a number of *Ahâdith* in the next several chapters, to prove that virtuous deeds are but the parts of faith. It needs to be understood in this connection that anything that has parts shall remain imperfect or defective if one part or more thereof is missing. For further detail, it will be useful to study the relevant chapters of *Fathul-Bâri*, the well-known commentary of *Sahih Al-Bukhari*.

Chapter 10. Regarding The Divine Decree (*Qadar*)

(المعجم ١٠) - بَابٌ: فِي الْقَدَرِ

(التحفة ١٠)

76. 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allâh sends the angel to him and commands him to write down four things. He says: "Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until he enters therein. And one of you may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people

٧٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ [الرَّقِّيُّ]: حَدَّثَنَا وَكِيعٌ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، وَأَبُو مُعَاوِيَةَ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ أَنَّهُ: «يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْماً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يَبْعَثُ اللهُ إِلَيْهِ الْمَلَكَ، فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، فَيَقُولُ: اكْتُبْ عَمَلَهُ وأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ سَعِيدٌ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

of Paradise until he enters therein."
(*Sahih*)

تخريج: أخرجه البخاري، القدر، ح:٦٥٩٤ وغيره، ومسلم، القدر، باب كيفية خلق الآدمي ... إلخ، ح:٢٦٤٣ من حديث الأعمش به، أخرجه مسلم من حديث أبي معاوية ووكيع به.

Comments:

a. Man's good and bad deeds, his life span, his provision, and his going either to Paradise or to Hell—all these things—even the angels only come to know when told by Allâh at an appropriate time. The angels then write those things which had been decreed and recorded in the Preserved Tablet since eternity.

b. Everyone has a predetermined life span, and will not die before that. No one should, therefore, abdicate his faith out of his fear for life, but be prepared to lay down his life in defence of his faith.

c. Everyone's quota of provision is predetermined, which he is sure to get anyhow. Man's test lies in what means he adopts to get it. He shall get his allotted provision even through lawful means, and what is not destined for him, he will not get it even through unlawful means. We must, therefore, put our trust in Allâh and try to earn our livelihood only through lawful means.

d. We must not decide, of our own, about someone's being of Paradise or of Hell, for Allâh alone knows who is designated for Paradise or destined to be the fuel of Hell-fire. We must, however, have faith in Allâh's mercy, and keep the hope that a person whom we believe to be virtuous shall, by the grace of Allâh, be admitted to Paradise. Nevertheless, we must have the belief that the people whom Allâh or His Messenger ﷺ expressly named as going to Paradise or Hell shall surely go there. Cases in point are the inevitability of Abu Lahab's (and his wife's) being consigned to Hell-fire — as mentioned in the Qur'ânic *Surah* of that name — and the certainty of a place in Paradise for each of the Ten Companion who have already been given the glad tiding of admittance to that blessed abode.

77. It was narrated that Ibn Dailami said: "I was confused about this Divine Decree (*Qadar*), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka'b and said: 'O Abu Mundhir! I am confused about this Divine Decree, and I fear for my religion and my affairs, so tell me something about that through

٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحِمْصِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، قَالَ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ، خَشِيتُ أَنْ يُفْسِدَ عَلَيَّ دِينِي وَأَمْرِي، فَأَتَيْتُ أُبَيَّ بْنَ كَعْبٍ، فَقُلْتُ: أَبَا الْمُنْذِرِ! إِنَّهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ هٰذَا الْقَدَرِ فَخَشِيتُ

which Allâh may benefit me.' He said: 'If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullâh bin Mas'ud, and ask him (about this).' So I went to 'Abdullâh and asked him, and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thâbit and ask him.' So I went to Zaid bin Thâbit and asked him, and he said: 'I heard the Messenger of Allâh ﷺ say: "If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have

عَلَى دِينِي وَأَمْرِي، فَحَدِّثْنِي مِنْ ذٰلِكَ بِشَيْءٍ، لَعَلَّ اللهَ أَنْ يَنْفَعَنِي بِهِ، فَقَالَ: لَوْ أَنَّ اللهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ، وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ، وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ تُنْفِقُهُ فِي سَبِيلِ اللهِ مَا قُبِلَ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ، وَلاَ عَلَيْكَ أَنْ تَأْتِيَ أَخِي، عَبْدَ اللهِ بْنَ مَسْعُودٍ فَتَسْأَلَهُ، فَأَتَيْتُ عَبْدَ اللهِ، فَسَأَلْتُهُ فَذَكَرَ مِثْلَ مَا قَالَ أُبَيٌّ، وقَالَ لِي: وَلاَ عَلَيْكَ أَنْ تَأْتِيَ حُذَيْفَةَ، فَأَتَيْتُ حُذَيْفَةَ فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَا قَالاَ، وَقَالَ: ائْتِ زَيْدَ بْنَ ثَابِتٍ فَاسْأَلْهُ، فَأَتَيْتُ زَيْدَ ابْنَ ثَابِتٍ فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَوْ أَنَّ اللهَ عَذَّبَ أَهْلَ سَمٰوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ، وَلَوْ رَحِمَهُمْ لَكَانَتْ رَحْمَتُهُ خَيْراً لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ كَانَ لَكَ مِثْلُ أُحُدٍ ذَهَباً، أَوْ مِثْلُ جَبَلِ أُحُدٍ ذَهَباً تُنْفِقُهُ فِي سَبِيلِ اللهِ مَا قَبِلَهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ كُلِّهِ، فَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَأَنَّكَ إِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ».

mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine decree, and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you, and that if you were to die believing anything other than this, you would enter Hell." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في القدر، ح:٤٦٩٩ من حديث أبي سنان به، وصححه ابن حبان (موارد)، ح:١٨١٧.

Comments:

a. The calamity destined to happen is bound to happen, even if the person concerned – out of the fear of it – leaves the path of virtue and takes to the path of evil. And the bounties and comforts destined for a person are sure to come to him, albeit preceded by a difficult and turbulent phase. We must, therefore, put our trust in Allâh, remain hopeful of His mercy, and never fall prey to despair, for Allâh cites, with approval, the following words of Ya'qub ﷺ: "Certainly no one despairs of Allâh's mercy except the people who disbelieve." (12:87)

b. The Companions were gifted with the kind of knowledge which was as profound as it was strong, which is why their faith was also firm and strong. Even on issues as delicate as the Divine Decree, their self-assurance and awareness of the truth made them brimful of contentment of the heart, with no iota of doubt to disturb their minds.

c. It is perfectly in order to consult more than one scholar on any matter for the satisfaction of one's heart.

d. Religious opinions (*Fatwâ*) given by the Companions are all drawn from the Qur'ân and *Ahâdith*. Not only this, they oftentimes quote the very words of the *Hadith* without mentioning the Prophet's name.

e. The issue of the Divine Decree is among Islam's fundamentals of faith. No one's belief is, therefore, of any consequence unless he also has faith in the Divine Decree. Denying the truth of the Divine Decree means inviting one's own punishment by Hell-fire.

78. It was narrated that 'Ali said: "We were sitting with the Prophet

٧٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

ﷺ and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allâh, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husnâ*.[1] We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies *Al-Husnâ*. We will make smooth for him the path for evil."[2] (***Sahih***)

وَكِيعٌ؛ ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ وَبِيَدِهِ عُودٌ، فَنَكَتَ فِي الأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» قِيلَ: يَا رَسُولَ اللهِ! أَفَلاَ نَتَّكِلُ؟ قَالَ: «لا، اعْمَلُوا وَلاَ تَتَّكِلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ» ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ﴾. [الليل: ٥-١٠]

تخريج: أخرجه البخاري، التفسير، سورة: «والليل إذا يغشى»، باب قوله: «وأما من بخل واستغنى»، ح:٤٩٤٧ وغيره، ومسلم، القدر، باب كيفية خلق الآدمي ... إلخ، ح:٢٦٤٧ من حديث وكيع به، وله طرق عندهما.

Comments:

a. The *Hadith* affirms the reality of Divine Decree.

b. Divine Decree is another name for Allâh's attribute of knowledge. It does not mean predetermination in the sense that man has no power over his actions.

c. Admittance of man to Paradise or Hell is linked to his actions. Nobody knows what the future holds for him. It is, therefore, necessary that we keep trying to do righteous deeds and avoid sinful acts.

d. Faith in the Divine Decree does not mean that man give up trying and doing hard work. He should rather make it a point not to be afraid of impending dangers nor despair of Allâh's mercy for, if success is to come

[1] *Al-Husna*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise).

[2] *Al-Lail* 92:5-10.

by Allâh's permission, it is bound to happen in spite of all odds and difficulties. If not, the person shall at least get reward for his good intentions and hard work. Allâh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say, "If only I had done such and such." Rather say, "*Qaddara Allâhu wa mâ shâ'a fa'ala* (Allâh has decreed and whatever He wills, He does)." For (saying) 'If' opens (the door) to the deeds of Satan.'" (*Sahih*)

٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ الطَّنَافِسِيُّ قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلٍّ خَيْرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ، واسْتَعِنْ بِاللهِ وَلاَ تَعْجَزْ، فَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلٰكِنْ قُلْ: قَدَّرَ اللهُ، وَمَا شَاءَ فَعَلَ، فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ**».

تخريج: أخرجه مسلم، القدر، باب الإيمان بالقدر والإذعان له، ح: ٢٦٦٤ عن ابن أبي شيبة به.

Comments:

a. Physical, mental and financial strength is a gift of Allâh which must be utilized in the doing of good deeds.

b. A man short of others in any kind of strength is not altogether without good in him. Maybe, the one who is weak in one area is strong in another. It, therefore, behooves us all to be grateful to Allâh for whatever capacity He has given to each one of us, and utilize it for the avoidance of evil and the acquisition and accumulation of as much good as possible.

c. Striving for worldly good is not against the doctrine of trust in Allâh. It is not, However, allowed to use unfair means to achieve one's goals, nor is it proper to engross oneself in the pursuit of worldly gains so absolutely that all attention is focused on that alone.

d. It is not desirable in the Islamic *Shari'ah* that a person, instead of working to earn his bread and be of benefit to others, himself becomes a burden on others. It is wrong to give such an attitude the name of 'trust in Allâh'. If, however, for some reason, a person is not capable of earning his bread for himself he is exempt from it, and it is the duty of the Islamic community to take care of his needs.

e. If the outcome of an endeavour ends up in an unexpected result that cannot be remedied, there is no reason for the person concerned to give himself up

to negative thinking since, far from being beneficial, such an attitude would only be harmful to him, and then it would be no use regretting at the aftermath and say, "Would that I had done this work that way and not this way." It is nevertheless all right to critically evaluate one's work so that the mistake done now should be avoided in the future.

80. It was narrated that 'Amr bin Dinâr heard Tawus say: "I heard Abu Hurairah narrating that the Prophet ﷺ said: 'Âdam and Musa debated, and Musa said to him: "O Âdam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Âdam said to him: "O Musa, Allâh chose you to speak with and He wrote the Tawrâh for you with His own Hand. Are you blaming me for something which Allâh decreed for me forty years before He created me?" Thus Âdam won the argument with Musa, thus Âdam won the argument with Musa, thus Âdam won the argument with Musa.'" (*Sahih*)

٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ طَاوساً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ! أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ بِذَنْبِكَ، فَقَالَ لَهُ آدَمُ: يَا مُوسَى! اصْطَفَاكَ اللهُ بِكَلاَمِهِ وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى» ثَلاَثاً.

تخريج: أخرجه البخاري، القدر، باب تحاج آدم وموسى عند الله، ح:٦٦١٤، ومسلم، القدر، باب حجاج آدم وموسى صلي الله عليهما وسلم، ح:٢٦٥٢ من حديث سفيان بن عيينة به.

Comments:

a. Musa ﷺ did not mean to put Âdam ﷺ on the dock as to why he committed the mistake, because Allâh had already condoned it. The Qur'ân accordingly says: "Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (20:122)

He only meant to say that because of him, the human race had to suffer all those worldly trials and tribulations. Âdam ﷺ replied by saying that those trials had already been divinely decreed a long long time ago.

b. The Prophet ﷺ thrice repeated the words: "Thus Âdam won the argument with Musa." The repetition was meant to drive home the idea that what Âdam ﷺ did was nothing but the implementation of Allâh's decree and will.

81. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said:

٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ:

'No slave truly believes until he believes in four things: in Allâh alone with no partner; that I am the Messenger of Allâh; in the resurrection after death; and in the Divine Decree (*Qadar*).'" (***Hasan***)

حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: بِاللهِ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنِّي رَسُولُ اللهِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ».

تخريج: [حسن] أخرجه الترمذي، القدر، باب ما جاء أن الإيمان بالقدر خيره وشره، ح:٢١٤٥ من حديث شعبة عن منصور به، وذكر كلامًا، وصححه ابن حبان، والحاكم، والذهبي، وفيه علة قادحة * ربعي سمعه من رجل (من بني أسد) عن علي رضي الله عنه به، راجع مسند الطيالسي، ح:١٠٦، وأبي يعلى، ح:٣٧٦ وغيرهما، وهذا الرجل لم أعرفه، فالسند ضعيف، وللحديث شواهد عند ابن أبي عاصم في السنة، ح:١٣٤ وغيره.

Comments:

The *Hadith* contains the fundamentals of *Imân* (faith) which also include belief in the Divine Decree.

82. It was narrated that 'Âishah the Mother of the Believers said: "The Messenger of Allâh ﷺ was called to the funeral of a child from among the *Ansâr*. I said: 'O Messenger of Allâh, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e., the age of accountability).' He said: 'It may not be so, O 'Âishah! For Allâh has created people for Paradise, He created them for it when they were still in their fathers' loins. And He has created people for Hell, He created them for it when they were still in their fathers' loins.'" (***Sahih***)

٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ، عَنْ عَمَّتِهِ عَائِشَةَ بنت طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللهِ ﷺ إِلَى جِنَازَةِ غُلاَمٍ مِنَ الأَنْصَارِ. فَقُلْتُ: يَا رَسُولَ اللهِ! طُوبَى لِهٰذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ. قَالَ: «أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ إِنَّ اللهَ خَلَقَ لِلْجَنَّةِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلاً، خَلَقَهُمْ لَهَا وَهُمْ فِي أَصْلاَبِ آبَائِهِمْ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح:٢٦٦٢ عن ابن أبي شيبة به.

Comments:

a. The tone of certainty with which 'Âishah ﷺ spoke about the boy's being of the people of Paradise did not find favour with the Prophet ﷺ, and he said that knowledge of it rested with Allâh alone. Imâm Nawawi has claimed

consensus of religious scholars on the fact that all the children of the believers shall be in Paradise. Several *Ahâdith* of the Prophet ﷺ support the assertion. The Prophet ﷺ probably spoke the above quoted words while still the knowledge of it had not been conveyed to him by Allâh. Maybe, Allâh gave him the knowledge thereof at a later date.

b. The *Ahâdith* affirms the reality of Divine Decree.

83. It was narrated that Abu Hurairah said: "The idolators of Quraish came and disputed with the Prophet ﷺ concerning the Divine Decree. Then the following Verse was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with *Qadar*. (Divine Decree)' "[1] ***(Sahih)***

٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ الْمَخْزُومِيِّ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ النَّبِيَّ ﷺ فِي الْقَدَرِ، فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾. [القمر: ٤٨، ٤٩]

تخريج: أخرجه مسلم، القدر، باب كل شيء بقدر، ح:٢٦٥٦ عن ابن أبي شيبة وغيره به.

Comments:

a. The Qur'ânic Verse and the *Hadith* both reaffirm the certainty of the Divine Decree.

b. Idolaters are surely destined for Hell.

c. Allâh does not approve of argumentation on matters that are certain and clear.

84. 'Abdullâh bin Abi Mulaikah narrated that his father entered upon 'Âishah and said something to her about the Divine Decree. She said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says anything about the Divine Decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.' " ***(Da'if)***

٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ، مَوْلَى أَبِي بَكْرٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِيهِ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا شَيْئاً مِنَ الْقَدَرِ، فَقَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ لَمْ يُسْأَلْ عَنْهُ».

[1] *Al-Qamar* 54:48-49.

Another chain with similar wording.

[قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَاهُ خَازِمُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ سِنَانٍ: حَدَّثَنَا يَحْيَىَ بْنُ عُثْمَانَ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده ضعيف] أخرجه الآجري في الشريعة (ص:٢١٤ علىٰ تصحيف في السند، باب ترك البحث والتنفير . . . إلخ) من حديث يحيى به، وقال البوصيري: «هذا إسناد ضعيف لاتفاقهم علىٰ ضعف يحيى ابن عثمان» وشيخه لين الحديث (تقريب).

85. 'Amr bin Shu'aib narrated from his father that his grandfather said: "The Messenger of Allâh ﷺ came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., it turned red) because of anger. He said: 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'ân against another part, and this is what led to the doom of the nations who came before you.'" 'Abdullâh bin 'Amr said: "I was never so happy to have missed a gathering with the Messenger of Allâh ﷺ as I was to have missed that gathering." (*Hasan*)

٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَخْتَصِمُونَ فِي الْقَدَرِ، فَكَأَنَّمَا يُفْقَأُ فِي وَجْهِهِ حَبُّ الرُّمَّانِ مِنَ الْغَضَبِ، فَقَالَ: **«بِهٰذَا أُمِرْتُمْ أَوْ لِهٰذَا خُلِقْتُمْ؟ تَضْرِبُونَ الْقُرْآنَ بَعْضَهُ بِبَعْضٍ، بِهٰذَا هَلَكَتِ الأُمَمُ قَبْلَكُمْ»**.

قَالَ: فَقَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: مَا غَبَطْتُ نَفْسِي بِمَجْلِسٍ تَخَلَّفْتُ فِيهِ عَنْ رَسُولِ اللهِ ﷺ مَا غَبَطْتُ نَفْسِي بِذٰلِكَ الْمَجْلِسِ وَتَخَلُّفِي عَنْهُ.

تخريج: [إسناده حسن] أخرجه أحمد:١٧٨/٢، عن أبي معاوية به، وقال البوصيري في الزوائد: «هذا إسناد صحيح، رجاله ثقات».

Comments: 84 & 85

a. Divine Decree is one of the closely-guarded secrets of Allâh. It will suffice us to have a general belief in it. Similarly, in other matters relating to the unseen world, it is enough that we believe in what has been told, without making an effort to discover the details of things deliberately left unexplained.

b. The main purpose of the study of the Qur'ân and *Hadith* is to reform one's morals and deeds. If there is a person who opens the paradox of delicate issues just to demonstrate his gift of the gab, or impress the people by his excessive knowledge and skills, it is an act of distraction from the main objective, and amounts to inviting the wrath of Allâh.

c. During the course of admonition, it is perfectly in order for the speaker to take recourse to a show of anger if the situation so demands, especially if the speaker is a person of eminence and a show of anger is not likely to have a negative effect on the audiences.

d. The Companion in question felt happy at having been absent from the assembly because in it, the Prophet ﷺ had expressed his displeasure to the listeners. This means that a person's expression of happiness on being able to do a good deed or avoid an act of sin, is not to be considered an act of self-pride or hypocrisy. It is rather a sign of his love of good and hatred of evil, which is a part of *Imân* (faith).

86. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'There is no *'Adwa* (contagion),[1] no *Tiyarah* (evil omen) and no *Hâmah*.'[2] A Bedouin man stood up and said: 'O Messenger of Allâh, what do you think about a camel that suffers from mange and then all the other camels get mange?' He said: 'That is because of the Divine Decree. How else did the first one get mange?'" (***Sahih***)

٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي حَيَّةَ، أَبُو جَنَابٍ الْكَلْبِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ». فَقَامَ إِلَيْهِ رَجُلٌ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الْبَعِيرَ يَكُونُ بِهِ الْجَرَبُ فَيُجْرِبُ الْإِبِلَ كُلَّهَا؟ قَالَ: «ذٰلِكُمُ الْقَدَرُ، فَمَنْ أَجْرَبَ الْأَوَّلَ؟».

تخريج: [حديث صحيح] أخرجه أحمد: ٢/ ٢٤، ٢٥ عن وكيع به، وهو في مصنف ابن أبي شيبة: ٩/ ٣٩، ٤٠ * يحيى بن أبي حية ضعفوه لكثرة تدليسه، وأبوه مجهول (تقريب) وسيأتي هذا الحديث مكررًا: ٣٥٤٠، وللحديث شواهد عند البخاري، الطب، باب لا هامة، ح: ٥٧٧٠ وغيره.

Comments:

a. The chain of narrators mentioned by Imâm Ibn Mâjah is Weak. Nevertheless, because of other reliable chains of narrators it must be considered a Sound *Hadith*. The remark: "That is because of the Divine Decree" is, however, missing in other reports.

b. It is a common perception that if a healthy person comes into contact with a person suffering from certain diseases or shares the meals on the same table with him, or uses his clothing, the former would contract the disease of the latter. These categories of diseases are known as 'contagious diseases'. The

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[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fathul-Bâri* and *An-Nihâyah*.

fact of the matter, however, is that diseases do not travel like that. It could, however, be the case that the very fact that had caused the first man to get the disease might be present in the other fellow as well, which would make him also sick. The 'germ theory', as we know, is very popular in modern-day medicine, but the germs only act by Allâh's permission.

c. Arabs took their omen by the movement of the birds and beasts. For instance, if a person desired to start some work, he would throw a stone at a sitting bird or deer etc. to make it fly or run. If it went to the right they would presume that the outcome of their work would be favorable. If, on the other hand, it went left, they thought that their effort would not succeed. Such things just indicate one's superstitious nature; they have no basis in the world of reality. Even today people have several similar superstitions. For example, if they meet a lame or one-eyed person on their way, or if a black cat crosses their path, they take it as a bad omen. Similar is the case of those who consider certain numbers (13 for example) or days (e.g. Tuesday) or a certain month (Safar or Shawwâl) inauspicious for them. To the same category belong acts like drawing 'magical' charts or figures by the people, and divining their future through blindly putting their fingers in them, or drawing lots for similar purposes, and so on. *All these acts are indicative of a lack of faith.*

d. Arab idolaters also had a misplaced notion that if the murder of a person was not avenged, his spirit would assume the form of an owl and haunt around shrieking for revenge. It was primarily because of this misplaced notion that a never-ending chain of killing and plundering continued for generations after generations among them. *All these things are baseless.* Similarly, it is baseless to consider the owl a symbol of bad omen. The owl is just another creature of Allâh which has nothing to do with the destinies of men.

87. Sha'bi said: "When 'Adi bin Hâtim came to Kufah, we came to him with a delegation of the *Fuqahâ'* of Kufah and said to him: 'Tell us of something that you heard from the Messenger of Allâh ﷺ.' He said: 'I came to the Prophet ﷺ and he said: "O 'Adi bin Hâtim, enter Islam and you will be safe." I said, "What is Islâm?" He said: "To testify to *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, and to believe in all the Divine Decrees, the good of them and the

٨٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ عِيسَى الْجَرَّارُ، عَنْ عَبْدِ الأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنِ الشَّعْبِيِّ قَالَ: لَمَّا قَدِمَ عَدِيُّ ابْنُ حَاتِمٍ الْكُوفَةَ، أَتَيْنَاهُ فِي نَفَرٍ مِنْ فُقَهَاءِ أَهْلِ الْكُوفَةِ، فَقُلْنَا لَهُ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، فَقَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «يَا عَدِيَّ بْنَ حَاتِمٍ! أَسْلِمْ تَسْلَمْ» قُلْتُ: وَمَا الْإِسْلَامُ؟ فَقَالَ: «تَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ، وَتُؤْمِنُ بِالأَقْدَارِ كُلِّهَا، خَيْرِهَا وَشَرِّهَا، حُلْوِهَا وَمُرِّهَا».

bad of them, the sweet of them and the bitter of them." (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح:١٣٥ من حديث عبدالأعلى به، وقال البوصيري: «هذا إسناد ضعيف، لاتفاقهم على ضعف عبدالأعلى».

88. It was narrated that Abu Musa Al-Ash'ari said: "The Messenger of Allâh ﷺ said: 'The likeness of the heart is that of a feather blown about by the wind in the desert.'" (*Sahih*)

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْقَلْبِ مَثَلُ الرِّيشَةِ، تُقَلِّبُهَا الرِّيَاحُ بِفَلاَةٍ».

تخريج: [حديث صحيح] أخرجه ابن أبي عاصم في السنة، ح:٢٢٨ عن ابن نمير وغيره به ※ الرقاشي تابعه الجريري عند أحمد:٤/٤١٩، وله شاهد صحيح عند أحمد:٤/٤٠٨.

Comments: 87 & 88

a. The dislodged feather of a bird is so weightless that even a light wind can easily turn its head into tail and tail into head. If it is in an open field, the air shall have more effect on it, since there would be nothing to impede its flight, and it (the feather) would travel to and fro or up and down quickly. Similar is the case with the human heart. Numerous feelings and emotions play upon it in quick succession, which drive him to virtue at one moment, and to sin at the next.

b. Since the condition of the heart could change any moment, man can never rest assured about his ultimate end. It is, therefore, necessary that man pray to Allâh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jâbir said: "A man from among the *Ansâr* came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a slave girl. Should I do *'Azl* (coitus interruptus) with her?' He said: 'Whatever is decreed for her shall come to her." He (the *Ansâri*) came to him later on and said: "That slave girl has become pregnant." The Prophet ﷺ said: "Nothing is decreed for a person

٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي جَارِيَةً، أَعْزِلُ عَنْهَا؟ قَالَ: «سَيَأْتِيهَا مَا قُدِّرَ لَهَا» فَأَتَاهُ بَعْدَ ذٰلِكَ فَقَالَ: قَدْ حَمَلَتِ الْجَارِيَةُ فَقَالَ النَّبِيُّ ﷺ: «مَا قُدِّرَ لِنَفْسٍ [شَيْءٌ] إِلاَّ هِيَ كَائِنَةٌ».

but it will surely come to pass."
(***Hasan***)

تخريج: [**حسن**] أخرجه أحمد: ٣/ ٣١٣، ٣٨٨ من حديث الأعمش به، وصححه البوصيري، وله شاهد حسن عند أحمد وغيره، وحسنه الهيثمي في المجمع: ٤/ ٢٩٦.

Comments:

a. There is no doubt that the Divine Decree shall overtake man's planning, but this should not deter man from taking the necessary steps. He should do his bit and leave the result to Allâh.

b. *'Azl* (coitus interruptus) means the process by which man, having an intercourse with his wife or slave girl, withdraws from her the moment he feels like ejaculating, so that he discharges himself outside, in the hope that no pregnancy would take place. This was their method of family planning in those days.

c. Recourse to *'Azl* is permitted with the slave girl for the simple reason that her pregnancy might impede her serviceability for the master and interfere with the domestic work, which is the main purpose of her presence in the house. As for the free woman (the wife), there is difference of opinion among the scholars as to the permissibility or otherwise of it.

90. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.'" (***Da'if***)

٩٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ عِيسٰى، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ، وَلاَ يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِخَطِيئَةٍ يَعْمَلُهَا».

تخريج: [**إسناده ضعيف**] أخرجه النسائي في الكبرى (تحفة الأشراف: ٢/ ١٣٣، مختصرًا)، وأحمد: ٥/ ٢٧٧، ٢٨٢ عن وكيع به، وحسنه العراقي، ولبعض الحديث شاهد حسن عند الترمذي، ح: ٢١٣٩، وسيأتي هذا الحديث مكررًا، ح: ٤٠٢٢.

Comments:

a. The promise of extension in one's life has been variously interpreted as (i) Life span gets Allâh's blessing in the sense that it is spent in the doing of good deeds, and is saved from going waste; (ii) Man is enabled to engage in righteous deeds, whose reward continue to flow to him even after death, as the Qur'ân says: "But the righteous deeds that last are better with your Lord for rewards and better in respect of hope". (18:46)

or (iii) The life span made known to the angels, particularly to the Angel of Death, is extended. This extension is only from the angel's point of view; otherwise Allâh had all along the knowledge that the man would do such and such righteous deed, or deeds that would be rewarded by an

appropriate extension in the span of his life.

b. 'Averting the Divine Decree' means that, because of man's supplications, the misfortune that the man dreaded would be blocked, and the calamity that had set in would be warded off.

91. It was narrated that Surâqah bin Ju'shum said: "I said: 'O Messenger of Allâh, is one's deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?' He said: 'No, it is in that which as already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created.'" (*Sahih*)

٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! الْعَمَلُ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ أَمْ فِي أَمْرٍ مُسْتَقْبَلٍ؟ قَالَ: «بَلْ فِيمَا جَفَّ بِهِ الْقَلَمُ وَجَرَتْ بِهِ الْمَقَادِيرُ، وَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

تخريج: [صحيح] وقال البوصيري: «مجاهد لم يسمع من سراقة»، وله شاهد عند مسلم، القدر، باب كيفية خلق الآدمي . . . إلخ، ح:٢٦٤٨، وبه صح الحديث.

Comments:

The question of a man's being righteous or otherwise is also linked to the Divine Decree, but he does not know it. He is, therefore, obligated to follow the laws of *Shari'ah*. For more details please see notes on *Hadith* 76.

92. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The Magians of this *Ummah* are those who deny the decrees of Allâh. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with *Salâm*.'" (*Da'if*)

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنِ الأَوْزَاعِيِّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مَجُوسَ هٰذِهِ الأُمَّةِ الْمُكَذِّبُونَ بِأَقْدَارِ اللهِ، إِنْ مَرِضُوا فَلاَ تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلاَ تَشْهَدُوهُمْ، وَإِنْ لَقِيتُمُوهُمْ فَلاَ تُسَلِّمُوا عَلَيْهِمْ».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:٣٢٨ عن ابن المصفى به، وضعفه البوصيري * ابن جريج وشيخه عنعنا، ولبعض الحديث طرق أخرى.

Comments:

Those who deny the Divine Decree, claim that Allâh is only the creator of virtue, while it is man who is the creator of vice. In this way, they invest

every man with the attribute of creation. The Magians believe in two deities, one (Ahuramazda) the creator of good and the other (Angra Mainyu or Ahriman) the creator of evil. Thus both, the deniers of Divine Decree and the Magians, ascribe the attribute of the creation of evil to someone other than Allâh. *Ahlus-Sunnah* (People of the Prophet's Path), however, believe that Allâh alone is the creator of all things — be they good and virtuous, or bad and evil — while man is the doer of those deeds. Allâh in His infinite wisdom has granted His slaves the ability to do the deeds accordingly.

Chapter 11. The Virtues Of The Companions Of The Messenger Of Allâh ﷺ

(المعجم ١١) - بَابٌ: فِي فَضَائِلِ أَصْحَابِ رَسُولِ اللهِ ﷺ (التحفة ١١)

The term *Sahâbi* (Companion) literally means a person who assumes the company and association with another person, although for a short period of time. Scholars, however, hold that a *Sahâbi* is anyone from amongst the Muslims who has transmitted a report from the Prophet ﷺ or has had the good fortune of seeing him. A comprehensive definition of a *Sahâbi,* therefore, would be: "A *Sahâbi* is one who, as a believer, saw the Prophet ﷺ during his lifetime and died a believer."

(1/11) The Virtues Of Abu Bakr Siddiq رضي الله عنه

(١١/١) فَضْلُ أَبِي بَكْرٍ الصِّدِّيقِ [رَضِيَ اللهُ عَنْهُ]

His real name is 'Abdullâh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet ﷺ. Here is his genealogy: 'Abdullâh bin 'Uthmân bin 'Âmir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Qurashi At-Tamimi, known as Abu Bakr bin Abu Qahâfah, the successor of the Messenger of Allâh ﷺ as the first caliph. He joins the Messenger of Allâh ﷺ in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I have no need of the friendship of any *Khalil* (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allâh.'" (One of the narrators) Waki' said: (by the phrase 'your companion'), he was referring to himself. (***Sahih***)

٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلاَ إِنِّي أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خُلَّتِهِ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ» قَالَ: وَكِيعٌ: - يَعْنِي: نَفْسَهُ -.

تخريج: أخرجه مسلم، فضائل الصحابة، باب من فضائل أبي بكر الصديق رضي الله عنه، ح:٢٣٨٣ من حديث وكيع وغيره به.

Comments:

a. The Prophet ﷺ has said: "Verily, Allâh has taken me as His *Khalil* just as He had taken Ibrâhim His *Khalil*. (*Muslim*: H. 532)

b. The *Hadith* affirms the superior position of Abu Bakr ؓ since the Prophet ﷺ declared him as deserving the highest level of his love.

94. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The wealth of none of you has benefited me as much as the wealth of Abu Bakr.'" Abu Bakr wept and said: 'O Messenger of Allâh, I and my wealth are only for you, O Messenger of Allâh.'" (*Da'if*)

٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا نَفَعَنِي مَالٌ قَطُّ، مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ» قَالَ: فَبَكَى أَبُو بَكْرٍ، وَقَالَ: يَا رَسُولَ اللهِ! هَلْ أَنَا وَمَالِي إِلَّا لَكَ: يَا رَسُولَ اللهِ!

تخريج: [إسناده ضعيف] أخرجه النسائي في الكبرى، ح:٨١١٠ عن أبي معاوية به، وصححه ابن حبان، وله شواهد ضعيفة عند الترمذي، ح:٣٦٦١، والحميدي، ح:٢٥١ وغيرهما.

Comments:

a. Proximity to Allâh is achieved through righteous deeds. The more the righteous deeds the higher shall one's position be near Allâh and His Prophet ﷺ.

b. The *Hadith* shows the extent of Abu Bakr's sincerity and love for the Prophet ﷺ, as a result of which he not only did not exult on his deeds, but also declared his wealth as the Prophet's.

c. An *Imâm* (or leader) must appreciate and acknowledge the services of his companions, so that others also develop a love for the service of the faith, and give due respect to them, and try to follow their footsteps.

d. It is all right, as part of some expediency, to give appreciation, and praise to a person to his face, if we are sure that such an act would not create a sense of vanity or pride in his heart, although we should generally avoid praising a person in his presence.

e. The *Hadith* under discussion deals with just one aspect of Abu Bakr's personality, namely his openhandedness in spending for the pleasure of Allâh, although we find numerous other points of his excellence mentioned in the *Ahâdith*.

95. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers, but do not tell them about that, O 'Ali, as long as they are still alive.'" (*Da'if*)

٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنْ [فِرَاسٍ]، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبُو بَكْرٍ، وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ وَالآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، لاَ تُخْبِرْهُمَا يَا عَلِيُّ! مَا دَامَا حَيَّيْنِ».

تخريج: [**إسناده ضعيف . . . إلخ**] أخرجه الترمذي، المناقب، باب أبو بكر وعمر سيدا . . . إلخ، ح:٣٦٦٦ من حديث الشعبي به * الحارث ضعيف عند الجمهور، ولبعض الحديث طرق حسنة عند عبدالله بن أحمد في زوائد المسند وابن عدي وغيرهما، وانظر، ح:١٠٠ .

Comments:

a. The expression 'mature people of Paradise' means people who died in that age, otherwise there will be no age difference for the people in Paradise, and all those lodged there shall enjoy the bliss of youth in it.

b. The *Hadith* is also explicit on the point that a non-Prophet, however exalted in rank he might be, can never equal or surpass a Prophet.

c. It also affirms the fact that Abu Bakr and 'Umar ﷺ rank the highest after the Prophets, in the sense that they are superior to all other believers, whether of Prophet Muhammad's community or of the community of previous Prophets.

96. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are!'" (*Da'if*)

٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى يَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا يُرَى الْكَوْكَبُ الطَّالِعُ فِي الأُفُقِ مِنْ آفَاقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ، وَأَنْعَمَا».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الحروف والقراءات، ح:٣٩٨٧، والترمذي، المناقب، باب مناقب أبي بكر الصديق رضي الله عنه، ح:٣٦٥٨ من حديث عطية العوفي به، تقدم، ح:٣٧، وقال الترمذي: «حسن» وحسنه البغوي، ولبعض الحديث شاهد حسن عند الطبراني في الأوسط (٦/٧، ح:٦٠٠٣).

Comments:

a. The difference between two levels of Paradise is not a minor one. It is, therefore, necessary that a believer exert his maximum effort to attain to as high a level as possible.
b. The tradition affirms higher degrees for Abu Bakr and 'Umar ﷺ as well as contains glad tidings of Paradise for them tboth.

97. It was narrated that Hudhaifah bin Yamân said: "The Messenger of Allâh ﷺ said: 'I do not know how long I will stay among you, so follow the example of these two after I am gone,' and he pointed to Abu Bakr and 'Umar." (*Hasan*)

٩٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلًى لِرِبْعِيِّ بْنِ حِرَاشٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِنِّي لاَ أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ، فَاقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي»** وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

تخريج: [حسن] أخرجه الترمذي، المناقب، باب اقتدوا باللذين من بعدي أبي بكر وعمر، ح:٣٦٦٢ من حديث سفيان به، وقال: حسن إلخ، وسقط منه مولى لربعي، وله شاهد حسن عند الترمذي، وصححه ابن حبان (موارد)، ح:٢١٩٣.

Comments:

a. The *Hadith* contains a broad hint about the caliphate of the two venerable Companions.
b. The leader must train and cultivate individuals that would manage the affairs after him efficiently and well.
c. The rulings and judgments of these two venerable Companions are not only more weighty and valuable, but also more worthy of being followed than the opinions of other Companions and religious leaders.

98. It was narrated that Ibn Abi Mulaikah said: "I heard Ibn 'Abbâs say: 'When 'Umar was placed on his bed (i.e., his bier), the people gathered around him, praying and invoking blessings upon him,' or he said, 'praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man

٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، اكْتَنَفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ، أَوْ قَالَ يُثْنُونَ وَيُصَلُّونَ عَلَيْهِ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ قَدْ

who crowded against me and seized me by the shoulder. I turned and saw that it was 'Ali bin Abu Tâlib. He prayed for mercy for 'Umar, then he said: "You have not left behind anyone who it is more beloved to me to meet Allâh with the like of his deeds than yourself. By Allâh, I think that Allâh will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allâh ﷺ saying: 'Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I *came in;* Abu Bakr, 'Umar and I went out.' So I think that Allâh will most certainly join you to your two companions." (*Sahih*)

زَحَمَنِي وَأَخَذَ بِمَنْكِبِي، فالْتَفَتُّ، فَإِذَا عَلِيُّ ابْنُ أَبِي طَالِبٍ، فَتَرَحَّمَ عَلَى عُمَرَ، ثُمَّ قَالَ: مَا خَلَّفْتَ أَحَداً أَحَبَّ إِلَيَّ أَنْ أَلْقَىٰ اللهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَايْمُ اللهِ، إِنْ كُنْتُ لأَظُنُّ لَيَجْعَلَنَّكَ اللهُ عَزَّ وَجَلَّ مَعَ صَاحِبَيْكَ، وَذٰلِكَ أَنِّي كُنْتُ أُكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللهِ ﷺ يَقُولُ: «**ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ**». فَكُنْتُ أَظُنُّ لَيَجْعَلَنَّكَ اللهُ مَعَ صَاحِبَيْكَ.

تخريج: أخرجه البخاري، المناقب، باب مناقب عمر بن الخطاب... إلخ، ح:٣٦٨٥، ومسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه، ح:٢٣٨٩ من حديث ابن المبارك به.

Comments:

a. This shows that 'Ali ﷺ held a very high opinion of 'Umar ﷺ, because the Prophet ﷺ kept the two Companions 'Umar and Abu Bakr ﷺ with him in all important matters.

b. 'Ali ﷺ considered both the venerable Companions superior to himself. That is why he wished that he would also be enabled by Allâh to do acts like them.

c. It is desirable to try to follow those who are better than us in the doing of good deeds. It would, however, be wrong to envy the lot of those who are ahead of us in worldly riches, or are engaged in the doing of evil deeds.

99. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ came out standing between Abu Bakr and 'Umar and said: 'Thus will I be resurrected.'" (*Da'if*)

٩٩ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «**هٰكَذَا نُبْعَثُ**».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، المناقب، باب قوله ﷺ لأبي بكر وعمر هكذا

نبعث . . . إلخ، ح: ٣٦٦٩ من حديث سعيد به، وقال: «وسعيد بن مسلمة ليس عندهم بالقوي».

100. It was narrated from 'Awn bin Abi Juhaifah that his father said: "The Messenger of Allâh ﷺ said: 'Abu Bakr and 'Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers.'" (*Hasan*)

١٠٠ - حَدَّثَنَا أَبُو شُعَيْبٍ، صَالِحُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ. قَالَ: قَالَ رَسُولَ اللهِ ﷺ: **«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ»**.

تخريج: [**إسناده حسن**] صححه ابن حبان (موارد)، ح: ٢١٩٢ من حديث مالك بن مغول به.

Comments:

A *Nabi* (Prophet) is one who receives the revelation while the *Rasul* (Messenger) is a special category of the Prophets. Some scholars hold that a *Rasul*, as distinct from *Nabi*, is the one given a separate Book and Law, and sent down towards a particular nation or people. As for the *Nabi*, he keeps him company and engages in preaching among the people the message delivered to the *Rasul*. The revelation (*Wahy*) is, however, sent down to both.

101. It was narrated that Anas said: "It was said: 'O Messenger of Allâh, which of the people is most beloved to you?' He said: "Âishah.' It was asked, 'And among men?' He said: 'Her father.'" (*Sahih*)

١٠١ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، قَالَا: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ، قِيلَ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ [قَالَ]: **«عَائِشَةُ»** قِيلَ: مِنَ الرِّجَالِ؟ قَالَ: **«أَبُوهَا»**.

تخريج: [**صحيح**] أخرجه الترمذي، المناقب، باب من فضل عائشة رضي الله عنها، ح: ٣٨٩٠ عن أحمد بن عبدة به، وقال: «حسن صحيح غريب من هذا الوجه من حديث أنس»، وأخرج البخاري، ومسلم وغيرهما من حديث عمرو بن العاص نحوه.

Comments:

a. The *Hadith* clearly affirms the superior position not only of Abu Bakr ﷺ but also of 'Âishah ﷺ.
b. Abu Bakr and 'Âishah ﷺ were the best beloved of all to the Messenger of Allâh ﷺ. Therefore, anyone who loves them would be loved by the Prophet ﷺ, and he who harbors hostility or enmity towards them would attract the displeasure of the Prophet ﷺ.

(2/11) The Virtues Of 'Umar ﷺ

(٢/ ١١) فَضْلُ عُمَرَ رَضِيَ الله عَنْهُ

His full name is 'Umar bin Khattab bin Nufail bin 'Abdul 'Uzza bin Riyâh bin 'Abdullâh bin Qurat bin Razâh bin 'Adi bin Ka'b bin Lu'ai bin Ghâlib Al-Qurashi Al-'Adawi; nicknamed Abu Hafs, known by the title *Amirul-Mu'minin* (Commander of the Faithful) and *Fâruq*. His mother's name was Hantamah bint Hâshim. He was born thirty years before the Mission of the Messenger of Allâh ﷺ. He met his martyrdom in 23 AH.

102. It was narrated that 'Abdullâh bin Shaqiq said: "I said to 'Âishah: 'Which of the (Prophet's) Companions was most beloved to him?' She said: 'Abu Bakr.' I said: 'Then which of them?' She said: "Umar.' I said: 'Then which of them?' She said: 'Abu 'Ubaidah.'" (*Sahih*)

١٠٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي الْجُرَيْرِيُّ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِهِ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: عُمَرُ. قُلْتُ: ثُمَّ أَيُّهُمْ؟ قَالَتْ: أَبُو عُبَيْدَةَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب مناقب أبي بكر الصديق رضي الله عنه . . . إلخ، ح:٣٦٥٧ من حديث الجريري به، وقال: «حسن صحيح» * الجُرَيري حدث به قبل اختلاطه ورواه عنه جماعة.

Comments :

The *Hadith* affirms the superiority of the three venerable Companions mentioned in it, for the Prophet ﷺ had extreme love for all the three of them. By the same token they were also loved by Allâh.

103. It was narrated that Ibn 'Abbâs said: "When 'Umar became Muslim, Jibril came down and said: 'O Muhammad! The people of heaven are rejoicing because of 'Umar's Islam.'" (*Da'if*)

١٠٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ خِرَاشٍ الْحَوْشَبِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَسْلَمَ عُمَرُ نَزَلَ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ! لَقَدِ اسْتَبْشَرَ أَهْلُ السَّماءِ بِإِسْلَامِ عُمَرَ.

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٤/ ١٥٢٥ من حديث ابن خراش به، وصححه الحاكم: ٣/ ٨٤ * ابن خراش «ضعيف، وأطلق عليه علي بن عمار الكذب» (تقريب)، وضعفه الجمهور.

104. It was narrated that Ubayy bin Ka'b said: "The Messenger of

١٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ:

أَنْبَأَنَا دَاوُدُ بْنُ عَطَاءٍ [الْمَدَنِيُّ]، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَنْ يُصَافِحُهُ الْحَقُّ عُمَرُ، وَأَوَّلُ مَنْ يُسَلِّمُ عَلَيْهِ، وَأَوَّلُ مَنْ يَأْخُذُ بِيَدِهِ فَيُدْخِلُهُ الْجَنَّةَ».

Allâh ﷺ said: 'The first person with whom Allâh will shake hands will be 'Umar, (and he is) the first person to be greeted with the *Salâm*, and the first person who will be taken by the hand and admitted into Paradise.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي عاصم في السنة، ح:١٢٤٥ عن إسماعيل الطلحي به، وضعفه البوصيري، وقال في داود بن عطاء: «قد اتفقوا على ضعفه».

١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، أَبُو عُبَيْدٍ الْمَدِينِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الْمَاجَشُونِ: حَدَّثَنِي الزَّنْجِيُّ، ابْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً».

105. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'O Allâh! Strengthen Islâm with 'Umar bin Khattâb in particular.'" (*Da'if*)

تخريج: [إسناده ضعيف] وضعفه البوصيري * عبدالملك وشيخه ضعيفان عند الجمهور، وله شاهد صحيح عند الحاكم:٣/٨٣، وصححه على شرط الشيخين، ووافقه الذهبي فالحديث صحيح دون قوله «خاصة».

Comments:

a. The *Hadith* is Weak through this chain of reporters, but is Sound from other sources. The event of 'Umar's accepting Islam took place in the 6th year of the Messenger of Allâh's Mission, i. e., seven years before the Prophet's emigration to Madinah. (See *The Sealed Nectar*, Safi-ur-Rahman Mubârakpuri, p. 112).

b. The fact that the Prophet ﷺ prayed to Allâh to bring 'Umar to the fold of Islam is a clear proof of his superior standing in the sight of the Prophet ﷺ.

١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ، أَبُو بَكْرٍ، وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ.

106. It was narrated that 'Abdullâh bin Salimah said: "I heard 'Ali say: 'The best of people after the Messenger of Allâh ﷺ is Abu Bakr, and the best of people after Abu Bakr is 'Umar.'" (*Sahih*)

تخريج: [صحيح] * عبدالله بن سلمة حسن الحديث، لم يضر اختلاطه في رواية عمرو بن مرة، كذا حققته في تخريج مسند الحميدي، ح:٥٧، وله طرق عند البخاري وغيره، وهو من الأحاديث المتواترة.

Comments:

This shows that 'Ali ﷺ also believed in the superiority of Abu Bakr and 'Umar ﷺ. As such, any statement to the contrary imputed to 'Ali ﷺ is pure fabrication.

١٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا أَنَا بِامْرَأَةٍ تَتَوَضَّأُ إِلَى جَنْبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هٰذَا الْقَصْرُ؟ فَقَالَتْ: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِراً». قَالَ: أَبُو هُرَيْرَةَ: فَبَكَىٰ عُمَرُ، فَقَالَ: أَعَلَيْكَ، بِأَبِي وَأُمِّي، يَا رَسُولَ اللهِ! أَغَارُ؟.

107. Abu Hurairah said: "We were sitting with the Prophet ﷺ and he said: 'While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: "Whose palace is this?" She said: "Umar's." I remembered his protective jealousy, so I turned away and left.'" Abu Hurairah said: "Umar wept and said: 'May my father and mother be sacrificed for you, O Messenger of Allâh! Would I feel any protective jealousy against you?'" *(Sahih)*

تخريج: أخرجه البخاري، فضائل الصحابة، باب مناقب عمر بن الخطاب ... إلخ، ح:٣٦٨٠، وغيره من حديث الليث به.

Comments:

a. The dreams seen by the Prophets are part of the Divine Revelation. As such this dream of the Prophet ﷺ is a conclusive proof that 'Umar ﷺ is of the people of Paradise.

b. The leader must respect the sensibilities of his associates; he should particularly consider their honor and dignity as his own.

c. This shows the great sense of reverence and love the Companion, especially the senior ones among them, had towards the Prophet ﷺ. And since love for the Prophet is part of faith, intensity in it is indicative of the strength of one's *Imân*.

d. There shall absolutely be no impurity or filth in Paradise. Therefore the ablution performed by the woman must be for purposes of added cleanliness and purity.

١٠٨ - حَدَّثَنَا أَبُو سَلَمَةَ، يَحْيَى بْنُ خَلَفٍ:

108. It was narrated that Abu Dharr said: "I heard the

Messenger of Allâh ﷺ say: 'Allâh has placed the truth on the tongue of 'Umar, and he speaks with that (truth).'" (*Sahih*)

حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحارِثِ، عَنِ أَبِي ذَرٍّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ، يَقُولُ بِهِ».

تخريج: [صحيح] أخرجه أبو داود، الخراج والإمارة، باب في تدوين العطاء، ح:٢٩٦٢ من حديث ابن إسحاق به، وصححه الحاكم، والذهبي، وله شواهد عند أحمد وغيره.

Comments:

There were several instances in the life of 'Umar ﷺ where he said something out of his own judicious opinion or judgment, and Allâh's ordainment came in accord with that judgment. Cases in point are: the commandment regarding *Hijâb* (women's veil); the question of the prisoners of the Battle of Badr; taking the "Station of Ibrâhim ﷺ" as a place of prayer; and the decision concerning the funeral prayer of the chief of Hypocrites 'Abdullah by Ubayy. (See *Sunan Al-Kubra*, *Baihaqi*, p. 7/88). This attribute of forming correct opinions was certainly a special gift or favor granted to 'Umar ﷺ by Allâh.

(3/11) The Virtues Of 'Uthmân ﷺ

(٣/ ١١) فَضْلُ عُثْمَانَ رَضِيَ الله عَنْهُ

His full name is 'Uthmân bin 'Affân bin Abul-'Âs bin Umayyah bin 'Abd Shams bin 'Abd Manâf Qurashi Umawi. He joins the lineage of the Prophet ﷺ at the 5th forefather. He is nicknamed Abu 'Abdullah and Abu 'Amr. The titles given to him are *Dhun-Nurain* and *Amirul-Mu'minin* (Commander of the Faithful). His mother Arwa bint Kuraiz was the daughter of the Prophet's paternal aunt Baidâ'. He was born six years after the Year of the Elephant. Was 36 at the time of the Messenger of Allâh's Call. He was the fourth person to accept Islam at the preaching of Abu Bakr ﷺ. He met his martyrdom in 35 AH at the age of 82.

109. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet will have a friend in Paradise, and my friend there will be 'Uthmân bin 'Affân." (*Da'if*)

١٠٩ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ، وَرَفِيقِي فِيهَا

عُثْمَانُ بْنُ عَفَّانَ».

تخريج: [ضعيف] * عثمان بن خالد متروك الحديث (تقريب)، وله شاهد ضعيف عند الترمذي، ح: ٣٦٩٨.

Comments:

It is a Weak *Hadith*. Nonetheless 'Uthmân's being of the people of Paradise is above all doubt since it is proved from a number of other authentic *Ahâdith*.

110. It was narrated from Abu Hurairah that the Prophet ﷺ met 'Uthmân at the door of the mosque and said: "O 'Uthmân! Jibril has told me that Allâh married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah." (*Da'if*)

١١٠ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا أَبِي، عُثْمَانُ بْنُ خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ لَقِيَ عُثْمَانَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: «يَا عُثْمَانُ! هٰذَا جِبْرِيلُ أَخْبَرَنِي أَنَّ اللهَ قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ، بِمِثْلِ صَدَاقِ رُقَيَّةَ، عَلَى مِثْلِ صُحْبَتِهَا».

تخريج: [ضعيف] انظر الحديث السابق.

Comments:

a. It is also a Weak *Hadith*. It is, however, historically proved that the Prophet ﷺ gave his daughter Ruqayyah ؓ in marriage to him. After her death he gave his second daughter to him in marriage.
b. The Messenger of Allâh's giving away his second daughter to 'Uthmân ؓ is a clear proof that he ﷺ was extremely pleased with 'Uthmân, and appreciated his exemplary conduct.

111. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ mentioned a *Fitnah* (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allâh ﷺ said: 'On that day, this man will be following right guidance.' I leapt up and took hold of 'Uthmân's arms, then I turned to face the Messenger of Allâh ﷺ and said: 'This man?' He said: 'This man.'" (*Sahih*)

١١١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ فِتْنَةً فَقَرَّبَهَا، فَمَرَّ رَجُلٌ مُقَنَّعٌ رَأْسُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا، يَوْمَئِذٍ عَلَى الْهُدَى». فَوَثَبْتُ فَأَخَذْتُ بِضَبْعَيْ عُثْمَانَ، ثُمَّ اسْتَقْبَلْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: هٰذَا؟ قَالَ: «هٰذَا».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٤٣ من حديث هشام به، وتابعه مطر الوراق عنده: ٤/ ٢٤٢، وقال البوصيري: «هذا إسناد منقطع، قال أبو حاتم محمد بن سيرين لم يسمع من كعب بن عجرة» وله شواهد عند الترمذي، ح: ٣٧٠٤ وغيره.

Comments:

a. The Prophet ﷺ foretold many things about the future at Allâh's bidding, and they came to pass exactly as he had foretold. This is a proof of the veracity of his prophethood. There are many things that are yet to happen, and it is our belief that they shall all happen at their appropriate time exactly in the manner foretold by the Prophet ﷺ. We must, however, make it a point that, before we attribute to the Prophet ﷺ, any news about the future events, we must make sure that the related report has been transmitted through reliable chain of narrators.

b. Forewarning about trials and turbulences destined to take place in the future, is meant to urge upon the believers to stick to the right path and avoid going astray. When what was foretold does happen, it serves to increases the faith in the heart of the believers.

c. The *Hadith* also proves that the accusations labeled against 'Uthmân ﷺ by the mischief-mongers were totally unfounded and baseless, and his conduct was absolutely above reproach.

d. The Arabic word *Fitnah* (literally trial or affliction) here refers to the systematic campaign of false accusations carried out by the miscreants against 'Uthmân ﷺ, which culminated in his wrongful assassination.

112. It was narrated that 'Âishah said: The Messenger of Allâh ﷺ said: "O 'Uthmân, if Allâh places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allâh has clothed you (i.e., the position of caliph), do not take it off." He said that three times. (One of the narrators) Nu'mân said: "I said to 'Âishah: 'What kept you from telling the people that?' She said: 'I was made to forget it.'" (*Sahih*)

١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ رَبِيعَةَ ابْنِ يَزِيدَ الدِّمَشْقِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عُثْمَانُ إِنْ وَلَّاكَ اللهُ هٰذَا الأَمْرَ يَوْماً، فَأَرَادَكَ الْمُنَافِقُونَ أَنْ تَخْلَعَ قَمِيصَكَ الَّذِي قَمَّصَكَ اللهُ، فَلاَ تَخْلَعْهُ» يَقُولُ ذٰلِكَ ثَلاَثَ مَرَّاتٍ. قَالَ: النُّعْمَانُ: فَقُلْتُ لِعَائِشَةَ: مَا مَنَعَكِ أَنْ تُعْلِمِي النَّاسَ بِهٰذَا؟ قَالَتْ: أُنْسِيتُهُ.

تخريج: [صحيح] أخرجه الترمذي (وقال: حديث حسن غريب)، المناقب، باب منع النبي ﷺ عثمان ... إلخ، ح: ٣٧٠٥، وفي سنده تصحيف مطبعي، من حديث ربيعة به، وزاد في السند: «عبدالله بن عامر» * ربيعة سمعه من عبدالله بن أبي قيس عن النعمان به، وصححه ابن حبان (موارد)، ح: ١٩٦.

Comments:

a. The *Hadith* foretells an impending trial or affliction for 'Uthmân ﷺ that happened exactly as was foretold by the Messenger of Allâh ﷺ. This is a proof of the veracity of his prophethood.

b. It also shows that 'Uthmân ﷺ was the rightful ruler (caliph) of the believers.

c. When the ruler of a country is running his administration, it is unlawful to unleash a campaign of distrust and strife, on flimsy grounds, against him unless he is really found guilty of promoting infidelity and unbelief and weakening the foundations of Islam.

d. The tradition is explicit on the point that the adversaries of 'Uthmân ﷺ were all hypocrites.

113. It was narrated that 'Âishah said: "When he was ill, the Messenger of Allâh ﷺ said: 'I would like to have some of my Companions with me.' We said: 'O Messenger of Allâh! Shall we call Abu Bakr for you?' But he remained silent. We said: 'Shall we call 'Umar for you?' But he remained silent. We said: 'Shall we call 'Uthmân for you?' He said: 'Yes.' So 'Uthmân came and he spoke to him in private. The Prophet ﷺ started to speak to him and 'Uthmân's expression changed." Qais said: "Abu Sahlah, the freed slave of 'Uthmân, narrated to me that on the Day of the House,[1] 'Uthmân bin 'Affân said: 'The Messenger of Allâh ﷺ told me what would come to pass and now I am coming to that day.'"

In his narration of the *Hadith*, 'Ali (one of the narrators) said (that he said): "And I am going to bear it with patience."

Qais said: "They used to think

١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي مَرَضِهِ: «وَدِدْتُ أَنَّ عِنْدِي بَعْضَ أَصْحَابِي» قُلْنَا: يَا رَسُولَ اللهِ! أَلاَ نَدْعُو لَكَ أَبَا بَكْرٍ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُمَرَ؟ فَسَكَتَ. قُلْنَا: أَلاَ نَدْعُو لَكَ عُثْمَانَ؟ قَالَ: «نَعَمْ» فَجَاءَ عُثْمَانُ، فَخَلاَ بِهِ، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُهُ، وَوَجْهُ عُثْمَانَ يَتَغَيَّرُ، قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةَ، مَوْلَى عُثْمَانَ: أَنَّ عُثْمَانَ ابْنَ عَفَّانَ قَالَ، يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْداً، فَأَنَا صَائِرٌ إِلَيْهِ.

وَقَالَ عَلِيٌّ فِي حَدِيثِهِ: وَأَنَا صَابِرٌ عَلَيْهِ.

قَالَ قَيْسٌ: فَكَانُوا يُرَوْنَهُ ذٰلِكَ الْيَوْمَ.

[1] The Day of the House: This refers to the day when the rebels besieged 'Uthmân in his house and murdered him.

that that was the Day of the House." (*Sahih*)

تخريج: [صحيح] أخرجه أحمد:٦/٢١٤ عن وكيع به، والترمذي، ح:٣٧١١ مختصرًا، وقال: «حسن صحيح غريب» * إسماعيل صرح بالسماع عند ابن أبي شيبة على بعض الاختلاف فيه.

Comments:

a. This shows that 'Uthmân ﷺ was a close confidant of the Messenger of Allâh ﷺ.
b. The promise here refers to the instruction of the Messenger of Allâh ﷺ to 'Uthmân ﷺ, not to give in to the unjust demands of the miscreants, but remain patient and resolute.
c. So absolute was 'Uthmân's devotedness and obedience to the Prophet ﷺ that he preferred to lay down his life over bowing down before falsehood. At the same time, he revered the Prophet ﷺ so much that he abstained from taking military action against the rebels in order to avoid bloodshed in the city of the Prophet ﷺ.
d. Foretelling the future events so exactly, is a proof of the prophethood of the Messenger of Allâh ﷺ.

(4/11) The Virtues Of 'Ali Bin Abu Tâlib ﷺ

(٤/١١) فَضْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

His full name is 'Ali bin Abu Tâlib bin 'Abd Al-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'ai Qurashi Hâshimi. Mother's name was Fâtimah bint Asad bin Hâshim. He is nicknamed Abul-Hasan and Abu Sibtain. He was born ten years before the Prophet's Call, and received his breeding under the careful patronage of the Prophet ﷺ and his venerable wife Khadijah ﷺ. He was the first among children to accept Islam. The Companions pledged their allegiance to him after the martyrdom of 'Uthmân ﷺ. He was martyred in 40 AH at the age of 60.

114. It was narrated that 'Ali said: "The Unlettered Prophet ﷺ informed me (saying) that none but a believer would love me and none but a hypocrite would hate me." (*Sahih*)

١١٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، وأَبُو مُعَاوِيَةَ، وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنِ الأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ، قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ الأُمِّيُّ ﷺ أَنَّهُ لاَ يُحِبُّنِي إِلَّا مُؤْمِنٌ، وَلاَ يُبْغِضُنِي إِلَّا مُنَافِقٌ.

تخريج: أخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار ... إلخ، ح:٧٨ من حديث وكيع وأبي معاوية به.

Comments:

a. Unmatched are the feats performed in the service and defence of Islam by the senior Companions. That is why anyone who loves Islam loves and respects them, while their very presence was a thorn in the side of the enemies of Islam. 'Ali ﷺ is also one among such great Companions. Therefore, love for him is the sign of love for Islam, and enmity towards him is the sign of hypocrisy.

b. Love for 'Ali ﷺ does not mean going beyond all limits, which a trait is found in some of the innovators. Some of these innovators, for example, regard him sinless like Prophets. Others hold him superior to Abu Bakr and 'Umar ﷺ. Still others invest him with Divine attributes, while others go still farther and deify him.

c. Differences among the Companions were their acts of judgment although, thanks to the machinations of the hypocrites, these differences of opinion sometimes even resulted in wars. It would, therefore, be unfair on the basis of these disputes to brand anyone of them a hypocrite. To believe like this is the hallmark of innovators. *Ahlus-Sunnah* (People of the Prophet's Path) consider it advisable to hold their tongues and avoid blaming any of them in such matters.

115. Sa'd bin Abu Waqqâs narrated from his father that the Prophet ﷺ said to 'Ali: "Would it not please you to be to me as Hârun was to Musa?" (***Sahih***)

١١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاص، يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «**أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسٰى؟**».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب علي بن أبي طالب القرشي ... إلخ، ح:٣٧٠٦، ومسلم، فضائل الصحابة، باب من فضائل علي بن أبي طالب رضي الله عنه، ح:٢٤٠٤ عن محمد بن بشار به.

Comments:

a. The Messenger of Allâh ﷺ spoke these words to 'Ali ﷺ when the Prophet ﷺ set out for the battle of Tabuk, and charged 'Ali ﷺ to look after the affairs of Al-Madinah in his absence. 'Ali ﷺ grieved at being left out from *Jihâd* (fighting in the cause of Allâh) and said: "Do you want to leave me with children and women?" It was in response to this that the Messenger of Allâh ﷺ spoke the words quoted above. (*Bukhari: 4416*).

b. Some people have tried to deduce from this *Hadith* proof of 'Ali's being the immediate successor of the Prophet ﷺ. Hârun ﷺ, they argue, was the successor of the Prophet Musa ﷺ, therefore 'Ali ﷺ must also be considered the rightful successor of the Prophet Muhammad ﷺ as caliph of the community. It is because of this assumption that they question the validity

of the appointment of the first three caliphs and hold them guilty of usurping the right of 'Ali ﷺ. This is a clear case of misconception as the commission of Hârun ﷺ as his brother's deputy was just a temporary arrangement meant to last only as long as Musa ﷺ lived. Similarly, 'Ali's commission to work as the Prophet's deputy during the Prophet's military campaign of Tabuk was for a certain period of time during the lifetime of the Prophet ﷺ. Moreover, Hârun ﷺ never succeeded Musa ﷺ, as he had already died during the lifetime of his brother. It was in fact Yusha' bin Nun ﷺ who assumed the mantle of Musa ﷺ after his death. Thus, even if the *Hadith* is interpreted as containing a promise of 'Ali's caliphate, there is no basis to believe that he would be the first caliph after the Prophet's demise, without anyone intervening in between.

116. It was narrated that Barâ' bin 'Azib said: "We returned with the Messenger of Allâh ﷺ from his *Hajj* that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of 'Ali and said: 'Am I not dearer to the believers than their own selves?' They said: 'Yes indeed.' He said: 'Am I not dearer to every believer than his own self?' They said: 'Yes indeed.' He said: 'This man is the friend of those whose master I am.' O Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.'" (*Da'if*)

١١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ: أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ ابْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّتِهِ الَّتِي حَجَّ، فَنَزَلَ فِي بَعْضِ الطَّرِيقِ، فَأَمَرَ الصَّلَاةَ جَامِعَةً، فَأَخَذَ بِيَدِ عَلِيٍّ، فَقَالَ: «أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟» قَالُوا: بَلَى. قَالَ: «أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟» قَالُوا: بَلَى. قَالَ: «فَهٰذَا وَلِيُّ مَنْ أَنَا مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، اللَّهُمَّ عَادِ مَنْ عَادَاهُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٢٨١ من حديث حماد به، وضعفه البوصيري * علي بن زيد بن جدعان ضعيف (تقريب)، وأصل الحديث (من كنت مولاه فعلي مولاه) صحيح متواتر، راجع نظم المتناثر وغيره.

Comments:

a. The Prophet ﷺ spoke these words in praise of 'Ali ﷺ when he reached the place known as Ghadir Khum (Lake of Khum) on his way back from the Farewell Pilgrimage. An expression of proximity and close relationship with 'Ali ﷺ was considered necessary by the Prophet ﷺ because some people had come up with complaints against him who had just returned from Yemen.

b. Some people have used even these remarks to establish 'Ali's title to being Prophet's immediate successor as caliph, although proximity of relationship or friendship has nothing to do with title for caliphate.
c. The tradition also contains condemnation of the Khârijites who denied the merits of 'Ali ﷺ, as well as of those extremists among Shi'ahs who had deified 'Ali ﷺ, as a consequence of which he had punished them with death. (*Bukhâri*: 6922) As regards our attitude towards 'Ali ﷺ, the *Hadith* simply means that we must have a feeling of love and not of hatred or ill-will towards him.

117. It was narrated that 'Abdur-Rahmân bin Abu Laila said: "Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: 'Why don't you ask him (about that)?' He said: "The Messenger of Allâh ﷺ sent for me and my eyes were sore, on the Day of Khaibar. I said: 'O Messenger of Allâh, my eyes are sore.' He put some spittle into my eyes, then he said: 'O Allâh, take heat and cold away from him.' I never felt hot or cold again after that day. He [the Prophet ﷺ] said: 'I will send a man who loves Allâh and His Messenger, and whom Allâh and His Messenger love, and he is not one who flees from the battlefield.' The people craned their necks to see, and he sent for 'Ali and gave it (the banner) to him." (***Da'if***)

١١٧ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى: حَدَّثَنَا الْحَكَمُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ أَبُو لَيْلَى يَسِيرُ مَعَ عَلِيٍّ، فَكَانَ يَلْبَسُ ثِيَابَ الصَّيْفِ فِي الشِّتَاءِ، وَثِيَابَ الشِّتَاءِ فِي الصَّيْفِ. فَقُلْنَا: لَوْ سَأَلْتَهُ. فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ إِلَيَّ وَأَنَا أَرْمَدُ الْعَيْنِ، يَوْمَ خَيْبَرَ. قُلْتُ: يَا رَسُولَ اللهِ إِنِّي أَرْمَدُ الْعَيْنِ، فَتَفَلَ فِي عَيْنِي، ثُمَّ قَالَ: «**اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَالْبَرْدَ**» قَالَ: فَمَا وَجَدْتُ حَرًّا وَلاَ بَرْداً بَعْدَ يَوْمَئِذٍ. وَقَالَ: «**لأَبْعَثَنَّ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ**» فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ إِلَى عَلِيٍّ، فَأَعْطَاهَا إِيَّاهُ.

تخريج: [إسناده ضعيف] * محمد بن أبي ليلى ضعفه الجمهور، قاله البوصيري، ح:٨٥٤، ولحديثه شواهد عند النسائي في الكبرى وأحمد وغيرهما.

Comments:

a. The battle of Khaibar took place in 7 AH. When Allâh granted the Muslims victory over the Jews, the Messenger of Allâh ﷺ concluded with them a share-cropping agreement for 50% produce of the dates. It may be mentioned here that Khaibar is on the road to Syria from Al-Madinah, and is known as the land of forts and date palms.

b. Successors of the Companions revered the Companions so much, that they dared not ask them questions not directly related to education or knowledge. That is why, when they wished to know why 'Ali ﷺ did not put on clothes appropriate for various seasons, they asked the question through one of their associates who was relatively free with him.
c. 'Ali's being specially summoned to lead the army of the believers is a proof of his special status.
d. The eyes of 'Ali ﷺ getting cured from the spittle of the Prophet ﷺ is a miraculous phenomenon that is another proof of his prophethood.
e. The *Hadith* also makes it clear that the word *Maula* used in the previous *Hadith* means 'friend'.

118. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Hasan and Husain will be the leaders of the youth of Paradise, and their father is better than them." (***Hasan***)

١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا».

تخريج: [حسن] أخرجه الحاكم:٣/١٦٧ من حديث محمد بن موسى به، وقال الذهبي:«معلى متروك» وكذبه ابن المديني وغيره، فالسند موضوع ولهذا المتن طريق حسن عند الحاكم أيضًا، وصححه، ووافقه الذهبي.

Comments:

The *Hadith* contains the good news of Hasan and Husain being among the people of Paradise.

119. It was narrated that Hubshi bin Junâdah said: "I heard the Messenger of Allâh ﷺ say: "Ali is part of me and I am part of him, and no one will represent me except 'Ali.'" (***Hasan***)

١١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ ابْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «عَلِيٌّ مِنِّي وَأَنَا مِنْهُ، وَلاَ يُؤَدِّي عَنِّي إِلَّا عَلِيٌّ».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب علي منى وأنا من علي، ح:٣٧١٩ عن إسماعيل به، وقال: «حسن غريب صحيح» * شريك تابعه إسرائيل وغيره، وأبو إسحاق صرح بالسماع.

Comments:

a. 'Ali is a part of me', is an expression denoting his extreme proximity and closeness to the Prophet ﷺ.
b. 'Representing someone' means delivering and proclaiming the message on

his behalf.

c. It could also mean fulfilling financial obligations, i..e, he had been authorized to carry out sale-purchase transactions on behalf of the Prophet ﷺ during his lifetime

120. It was narrated that 'Abbâd bin 'Abdullâh said: "Ali said: 'I am the slave of Allâh and the brother of His Messenger ﷺ. I am the greatest teller of the truth (*Siddiq Akbar*), and no one will say this after me but a liar. I prayed seven years before the people." **(*Da'if*)**

١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الرَّازِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: أَنْبَأَنَا الْعَلَاءُ بْنُ صَالِحٍ، عَنِ الْمِنْهَالِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ عَلِيٌّ: أَنَا عَبْدُ اللهِ، وَأَخُو رَسُولِهِ ﷺ. وَأَنَا الصِّدِّيقُ الأَكْبَرُ، لَا يَقُولُهَا بَعْدِي إِلَّا كَذَّابٌ، صَلَّيْتُ قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ.

تخريج: [إسناده ضعيف جدًا] أخرجه الحاكم: ٣/ ١١١، ١١٢، وتعقبه الذهبي، والحديث في الخصائص للنسائي * عباد بن عبدالله ضعيف (تقريب).

Comments:

It is a Weak *Hadith*. Nâsiruddin Albani has declared it a fabrication. A scrutiny of the text will also reveal that it is highly improbable that 'Ali ﷺ would claim that he alone prayed with the Messenger of Allâh ﷺ for seven years which was quite a long period, since after the declaration of the Prophet's mission. We know that, even during the first three years, a number of people in Makkah had accepted Islam through secret preaching. Moreover, how could a virtuous and modest servant of Allâh like 'Ali ﷺ utter words of boasting like "I am *Siddiq Akbar*," (the greatest of the truthful)? It is, thus, undoubtedly an extremely weak and false *Hadith*.

121. It was narrated that Sa'd bin Abu Waqqâs said: "Mu'âwiyah came on one of his pilgrimages and Sa'd entered upon him. They mentioned 'Ali, and Mu'âwiyah criticized him. Sa'd became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allâh ﷺ say: "If I am a person's close friend, 'Ali is also his close friend." And I heard him say: "You are to me like Hârun was to Musa, except that there will be no Prophet after me." And I heard him say: "I will give the banner today to a man who loves

١٢١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا مُوسٰى بْنُ مُسْلِمٍ، عَنِ ابْنِ سَابِطٍ، وَهُوَ: عَبْدُ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَدِمَ مُعَاوِيَةُ فِي بَعْضِ حَجَّاتِهِ، فَدَخَلَ عَلَيْهِ سَعْدٌ، فَذَكَرُوا عَلِيًّا، فَنَالَ مِنْهُ. فَغَضِبَ سَعْدٌ، وَقَالَ: تَقُولُ هٰذَا لِرَجُلٍ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ». وَسَمِعْتُهُ يَقُولُ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسٰى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي». وَسَمِعْتُهُ يَقُولُ: «لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ»؟.

Allâh and His Messenger." (*Sahih*)

تخريج: [صحيح] * ابن سابط لم يسمع من سعد رضي الله عنه كما قال ابن معين، وللحديث شواهد عند مسلم وغيره.

Comments:

a. It was a difference based purely on judgment. It is, therefore, not allowed that in such matters we take to reviling a Companion of the Prophet ﷺ.
b. If a person is being criticised in absentia, those present on the occasion are required to speak for him and mention his good points.
c. The *Hadith* refers to a number of the virtues of 'Ali ﷺ, some of which have already been mentioned in the previously quoted *Ahâdith*.

(5/11) The Virtues Of Zubair ﷺ

(٥/ ١١) فَضْلُ الزُّبَيْرِ رَضِيَ الله عَنْهُ

His full name is Zubair bin 'Awwâm bin Khuwailid bin Asad bin 'Abdul-'Uzza bin Qusai bin Kilâb bin Murrah bin Ka'b bin Lu'ai Qurashi Asadi. His mother Safiyyah, was the paternal aunt of the Prophet ﷺ, his grandfather was the father of Khadijah the Mother of the Believers. He accepted Islam at the age of 15, and met his martyrdom on 10th Jumâdah Al-'Ula, 36 AH during prayer, at the hands of Ibn Jarmuz, approximately at the age of 64. Zubair ﷺ had a charming and handsome figure. He was tall, fairly built, and of brown complexion. He had a sparse beard, and long hair, and enjoyed perfect health at the time of martyrdom.

122. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said on the Day of Quraizah: 'Who will bring us news of the people?' Zubair said: 'I will.' The Prophet ﷺ said: 'Who will bring us news of the people?' Zubair said: 'I will,' three times. The Prophet ﷺ said: 'Every Prophet has a *Hawâri* (sincere supporter or disciple), and my *Hawâri* is Zubair.'" (*Sahih*)

١٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ قُرَيْظَةَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا، فَقَالَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» قَالَ الزُّبَيْرُ: أَنَا، ثَلَاثاً، فَقَالَ: النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَإِنَّ حَوَارِيَّ الزُّبَيْرُ».

تخريج: أخرجه البخاري، الجهاد، باب فضل الطليعة، ح:٢٨٤٦، ٤١١٣، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ح:٢٤١٥ من حديث سفيان الثوري به.

Comments:

a. The military campaign against Banu Quraizah started just after the Battle of the Trenches. Thus, for all intent and purpose, the two battles were one battle. The term "The Day of Quraizah" here refers to the event of a particular day.

123. It was narrated that Zubair said: "The Messenger of Allâh ﷺ named his parents together for me on the Day of Uhud."[1] (***Sahih***)

١٢٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ح:٣٧٢٠، ومسلم، فضائل الصحابة، باب من فضائل طلحة والزبير رضي الله عنهما، ح:٢٤١٦ من حديث هشام به.

Comments:

a. It was also during the Battle of Uhud that the Prophet ﷺ had named the his parents together for Sa'd bin Abu Waqqas ؓ, and said: "Shoot the arrows, may my father and mother be sacrificed for you!" (*Bukhâri*: 6184)

b. Both Zubair and Sa'd bin Abu Waqqas ؓ are of those ten persons who were given the good news of Paradise in their life.

124. It was narrated from Hishâm bin 'Urwah that his father said: "Aishah said to me: 'O 'Urwah, your two fathers were of those who answered (the Call of) Allâh and the Messenger (Muhammad) after being wounded,"[2] (they were) Abu Bakr and Zubair." (***Sahih***)

١٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَهَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا عُرْوَةُ! كَانَ أَبَوَاكَ مِنَ ﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ﴾ [آل عمران: ١٧٢] أَبُو بَكْرٍ وَالزُّبَيْرُ.

تخريج: **[إسناده صحيح]** أخرجه الحميدي عن سفيان به، وصححه الحاكم على شرط الشيخين، ووافقه الذهبي.

Comments:

a. The tradition refers to the events that had taken place after the Battle of Uhud. The Prophet ﷺ pursued the enemy until Hamrâ' Al-Asad, at a distance of eight miles. When the idolaters got the news of the pursuit, they were frightened and went back without invading Al-Madinah. (See *The Sealed Nectar*, p. 291).

b. 'Urwah bin Zubair is a nephew of 'Âishah ؓ. His mother is Asmâ' bint Abu Bakr ؓ. Abu Bakr ؓ is, thus, his maternal grand father and Zubair bin 'Awwâm is his father.

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[1] Meaning, he said: "May my father and mother be sacrificed for you."

[2] *Âl 'Imrân* 3:172.

(6/11) The Virtues Of Talhah Bin 'Ubaidullâh ﷺ

(٦/ ١١) فَضْلُ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ

His full name is Talhah bin 'Ubaidullâh bin 'Uthmân bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Ghâlib Quraishi Taimi, nicknamed Abu Muhammad. He enjoyed many distinctions in Islam: He was one of the Ten given the good tiding of Paradise. He was the eighth entrant into Islam and fifth among those who accepted Islam by the preaching of Abu Bakr ﷺ. He was a member of the Consultative Committee of 'Umar ﷺ, and was killed on Thursday, 10th of Jamadaul-Ukhra, 36 AH, in the Battle of the Camel, by an arrow shot at the behest of Marwân bin Hakam.

125. It was narrated from Jâbir that Talhah passed by the Prophet ﷺ and he said: "A martyr walking upon the face of the earth." ***(Da'if)***

١٢٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الصَّلْتُ الأَزْدِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ، عَنْ جَابِرٍ: أَنَّ طَلْحَةَ مَرَّ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «**شَهِيدٌ يَمْشِي عَلَى وَجْهِ الأَرْضِ**».

تخريج: [**ضعيف**] أخرجه الترمذي، المناقب، باب مناقب أبي محمد طلحة بن عبيدالله رضي الله عنه، ح:٣٧٣٩ من حديث الصلت بن دينار به، وقال: «غريب» * الصلت متروك كما قال أحمد وغيره (تهذيب)، وللحديث شواهد ضعيفة، ولم أجد له طريقًا صحيحًا ولا حسنًا، والحديث الآتي شاهد له معنوي.

Comments:

a. The authenticity of this *Hadith* is under dispute. Shaikh Albâni considers it sound. *(Silsilatul-Ahâdithus-Sahihah*: 126) The *Hadith* foretells that he will die a martyr which is a matter of great honour.

b. He met his martyrdom during the Battle of the Camel, which means that the believers killed in battles between the Companions are not sinners before Allâh, or else the news of his death would not have been given as a glad tiding.

126. It was narrated that Mu'âwiyah bin Abu Sufyân said: "The Prophet ﷺ looked at Talhah and said: 'This is one of those who fulfilled their covenant.'"[1] ***(Hasan)***

١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ الأَزْهَرِ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى طَلْحَةَ، فَقَالَ: «**هٰذَا**

[1] Referring to *Al-Aḥẓab* 33:23.

مِمَّنْ قَضَى نَحْبَهُ».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الأحزاب، ح:٣٢٠٢ من حديث إسحاق به، وقال: «غريب»، وصححه الحاكم، فتعقبه الذهبي * إسحاق بن يحيى ضعيف (تقريب)، وله طريق حسن عند الترمذي، ح:٣٢٠٣، وقال: «حسن غريب».

Comments:

The *Hadith* accords great honor to Talhah ﷺ by describing his death as a covenant fulfilled by him. In other words, the deeds done by him were considered so meritorious that he was ranked as a martyr even before his death.

127. It was narrated that Musa bin Talhah said: We were with Mu'âwiyah and he said: "I heard the Messenger of Allâh ﷺ say: 'Talhah is one of those who fulfilled their covenant.'"(***Hasan***)

١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَنْبَأَنَا إِسْحَاقُ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: كُنَّا عِنْدَ مُعَاوِيَةَ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ».

تخريج: [حسن] انظر الحديث السابق.

128. It was narrated that Qais said: "I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allâh ﷺ on the Day of Uhud." (***Sahih***)

١٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَّاءَ، وَقَى بِهَا رَسُولَ اللهِ ﷺ، يَوْمَ أُحُدٍ.

تخريج: [صحيح] أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا والله وليهما، ح:٤٠٦٣ من حديث وكيع به.

Comments: 127 & 128

'Defending by the hand' here refers to the fact that he put his hand in front to block the arrows being directed by the enemy at the Prophet ﷺ, so as to keep him from harm. This had the effect of permanently paralyzing his hand. Probably there was no shield at hand at that moment.

(7/11) The Virtues Of Sa'd Bin Abu Waqqâs ﷺ

(٧/ ١١) فَضْلُ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ

His full name is Sa'd bin Mâlik bin Uhaib bin 'Abd Manâf bin Zahra bin Kilâb Qurashi Zahri, nicknamed Abu Ishâq, born approximately thirty years before emigration. He was one of the Ten given the good tidings of Paradise, a famous Arab horseman, an important member of the Consultative Committee of 'Umar ﷺ, and was the first archer in *Jihâd* (war

waged for the cause of Allâh). He was the maternal uncle of the Prophet ﷺ, and the third entrant into Islam. He founded the city of Kufah at the behest of 'Umar ﷺ. He died in a valley of Al-Madinah known as Aqiq at the age of fifty.

129. It was narrated that 'Ali said: "I never saw the Messenger of Allâh ﷺ mention his parents together[1] for anyone except Sa'd bin Mâlik. He said to him on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be sacrificed for you!'" (*Sahih*)

١٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ جَمَعَ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ قَالَ لَهُ، يَوْمَ أُحُدٍ: «ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأُمِّي».

تخريج: أخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح:٢٩٠٥، ٤٠٥٨، ٤٠٥٩، ٦١٨٤، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١١ من حديث سعد به.

Comments:

Zubair ﷺ also enjoys this distinction, as reported under *Hadith* 123. It may be that either 'Ali ﷺ had no knowledge of it, or else he did not hear those words in relation to Zubair ﷺ directly from the Prophet ﷺ, while the comments about Sa'd ﷺ were made in his presence.

130. It was narrated that Sa'eed bin Musayyab said: "I heard Sa'd bin Abu Waqqâs say: 'The Messenger of Allâh ﷺ mentioned his parents together for me on the Day of Uhud. He said: 'Shoot, Sa'd! May my father and mother be sacrified for you!'" (*Sahih*)

١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ ﷺ، يَوْمَ أُحُدٍ، أَبَوَيْهِ، فَقَالَ: «ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأُمِّي».

تخريج: أخرجه البخاري، المغازي، باب إذ همت طائفتان منكم أن تفشلا ... إلخ، ح:٤٠٥٧، ومسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح:٢٤١٢ من حديث يحيى به.

[1] Meaning, to say 'May my father and mother be secrificed for you.'

131. It was narrated that Qais said: "I heard Sa'd bin Abu Waqqâs say: 'I am the first of the Arabs to shoot an arrow in the cause of Allâh.'" (*Sahih*)

١٣١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَخَالِي يَعْلَى، وَوَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ.

تخريج: أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي وقاص الزهري، ح:٣٧٢٨، ومسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح:٢٩٦٦ من حديث إسماعيل به.

Comments: 130 & 131

It is certainly a matter of honor for anyone to be the first in any work related to *Jihâd,* and there is no harm describing such a feat as part of Allâh's bounty, and the individual's thanks and gratitude to Him for the same.

132. It was narrated that Hâshim bin Hâshim said: "I heard Sa'eed bin Musayyab say: 'Sa'd bin Abu Waqqâs said: 'No one else became Muslim on the same day as I did; for seven days I was one-third of Islam.'" (*Sahih*)

١٣٢ - حَدَّثَنَا مَسْرُوقُ بْنُ الْمَرْزُبَانِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: مَا أَسْلَمَ أَحَدٌ فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ، وَإِنِّي لَثُلُثُ الإِسْلَامِ.

تخريج: [صحيح] أخرجه البخاري، فضائل الصحابة، باب مناقب سعد بن أبي قاص الزهري، ح:٣٧٢٧ من حديث ابن أبي زائده به.

Comments:

By all accounts Abu Bakr ﷺ was the first among the free persons to accept Islam, and there was just one more entrant to Islam between him and Sa'd ﷺ. Thus, Sa'd ﷺ rightly earns the title and honor of being included in the list of those early Companions who are foremost in good deeds.

(8/11) The Virtues Of The Ten ﷺ

(٨/ ١١) فَضَائِلُ الْعَشَرَةِ رَضِيَ اللهُ عَنْهُمْ

133. It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ was one of the Ten (given glad tidings of Paradise). He ﷺ said: 'Abu

١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى، أَبُو الْمُثَنَّى النَّخَعِيُّ، عَنْ جَدِّهِ رِيَاحِ بْنِ الْحَارِثِ،

Bakr will be in Paradise; 'Umar will be in Paradise; 'Uthmân will be in Paradise; 'Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa'd will be in Paradise; 'Abdur-Rahmân will be in Paradise." He was asked: 'Who will be the ninth?' He said: 'I will.'" (*Sahih*)

سَمِعَ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ عَاشِرَ عَشَرَةٍ فَقَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمٰنِ فِي الْجَنَّةِ» فَقِيلَ لَهُ: مَنِ التَّاسِعُ؟ قَالَ: «أَنَا».

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب في الخلفاء، ح:٤٦٥٠ من حديث صدقة به.

Comments:

The *Hadith* names nine people given glad timings of Paradise. Together with them the tenth is Abu 'Ubaidah bin Jarrâh. These are known as "The Ten given glad tidings of Paradise." These ten rank higher than all other Companions of the Prophet ﷺ.

134. It was narrated that Sa'eed bin Zaid said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Stand firm, O (mountain of) Hirâ', for there is no one upon you but a Prophet, a *Siddiq* or a martyr.'" Then he listed them as follows: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Zubair, Sa'd, Ibn 'Awf and Sa'eed bin Zaid." (*Sahih*)

١٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللهِ ﷺ أَنِّي سَمِعْتُهُ يَقُولُ: «اثْبُتْ حِرَاءُ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ». وَعَدَّهُمْ: رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَابْنُ عَوْفٍ، وَسَعِيدُ ابْنُ زَيْدٍ.

تخريج: [حسن] أخرجه أبو داود، السنة، باب في الخلفاء، ح:٤٦٤٨ من حديث حصين به، وصححه الترمذي، ح:٣٧٥٧، وابن حبان.

Comments:

a. The *Hadith* is explicit on the superiority of these Companions, because they accompanied the Prophet ﷺ on so many occasions.

b. The Prophet ﷺ spoke these words when the mountain of Hirâ' started shaking. The mountain stabilized the moment he spoke the words: "Stand firm." It is certainly a miracle performed by the Prophet ﷺ.

(9/11) The Virtues Of Abu 'Ubaidah Bin Al-Jarrâh ﷺ

(٩/ ١١) فَضْلُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ [رَضِيَ اللهُ عَنْهُ]

His full name is 'Âmir bin 'Abdullâh bin Jarrâh bin Hilâl bin 'Uhaib bin Dabba bin Hârith bin Fihr Qurashi. He became known by the nickname Abu 'Ubaidah, the last part Jarrâh being the name of his grandfather instead of the father. He joins the genealogy of the Prophet ﷺ at his forefather, Fihr. His father never accepted Islam and was killed at the hand of this son of his. He accepted Islam, at the invitation of Abu Bakr ﷺ at the age of 29. He is the ninth entrant into Islam. He died during the plague epidemic of 'Amwâs in 8 AH, approximately at the age of 58.

135. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said to the people of Najrân: "I will send a trustworthy man with you, who is indeed trustworthy." The people craned their necks to see, and he sent Abu 'Ubaidah bin Jarrâh. (*Sahih*)

١٣٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. جَمِيعاً عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، لِأَهْلِ نَجْرَانَ: «سَأَبْعَثُ مَعَكُمْ رَجُلاً أَمِيناً، حَقَّ أَمِينٍ». قَالَ: فَتَشَرَّفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب أبي عبيدة بن الجراح رضي الله عنه، ح: ٣٧٤٥ وغيره، ومسلم، فضائل الصحابة، باب من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث أبي إسحاق به.

Comments:

a. The Prophet ﷺ deputed Abu 'Ubaidah bin Jarrâh ﷺ to collect the wealth agreed upon in the peace treaty. It was on this occasion that he spoke these words. Soon after, those people accepted Islam. (*The Sealed Nectar*, p. 452)

b. For offices involving financial responsibilities we should only appoint people who are trustworthy. Alongside other qualities, trustworthiness is the most important attribute for appointment to such offices.

136. It was narrated from 'Abdullâh that the Messenger of Allâh said to Abu 'Ubaidah bin Jarrâh: "This is the trustworthy man of this *Ummah*." (*Sahih*)

١٣٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ

ﷺ قَالَ لأَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ: «هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

That is the reason why he is known as the "trustworthy man of this *Ummah* (community of the believers)."

(10/11) The Virtues Of 'Abdullâh Bin Mas'ud ﷺ

(١٠/ ١١) فَضْلُ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

His full name is Abdullâh bin Mas'ud bin Ghâfil bin Habib bin Shamkh bin Fâr bin Makhzum Al-Hadhali, nicknamed Abu 'Abdul-Rahmân. His mother's name was Umm 'Abd Wadd. He embraced Islam in its early phase, and says that he was the sixth entrant into Islam. He died in 32 AH in Al-Madinah at the age of 63. In keeping with his will he was buried at night.

137. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm 'Abd.'" (*Da'if*)

١٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتُ مُسْتَخْلِفاً أَحَداً عَنْ غَيْرِ مَشُورَةٍ، لاسْتَخْلَفْتُ ابْنَ أُمِّ عَبْدٍ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب مناقب عبدالله بن مسعود رضي الله عنه، ح:٣٨٠٨ من حديث أبي إسحاق به، وقال: «غريب إنما نعرفه من حديث الحارث عن علي» [انظر، ح:٩٥].

Comments:

There is no need to try to rationalize the purported comments because the *Hadith* itself is weak.

138. It was narrated from 'Abdullâh bin Mas'ud that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allâh ﷺ had said: "Whoever would like to recite the Qur'ân as fresh as when it was revealed, let him recite it like Ibn 'Umm 'Abd.'" (*Sahih*)

١٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَّرَاهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يَقْرَأَ الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأْهُ عَلَى قِرَاءَةِ ابْنِ أُمِّ عَبْدٍ».

تخريج: [حسن] أخرجه أحمد ١/٤٤٥، ٤٥٤ من حديث عاصم به، أبو بكر بن عياش تابعه زائدة وغيره، وباقي السند حسن.

Comments:

a. The *Hadith* praises Abdullâh bin Mas'ud ﷺ for his manner of reciting the Qur'ân. The expression 'as fresh as when it was revealed' means that Abdullâh bin Mas'ud ﷺ has a precise technique of producing the various sounds and words of the Qur'ân without the slightest deviation from the established norm.

b. Just as it is important to read the Qur'ân with understanding and follow its teachings, it is also essential and praiseworthy to recite it to the best of our ability. This shows the importance of learning the science of reciting the Qur'ân with the accuracy of pronunciation and intonation.

139. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.' (i.e. unless I forbid you)." (*Sahih*)

١٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَسْتَمِعَ سِوَادِي حَتَّى أَنْهَاكَ».

تخريج: [صحيح] أخرجه مسلم، السلام، باب جواز جعل الإذن رفع حجاب، أو غيره من العلامات، ح:٢١٦٩ من حديث عبدالله بن إدريس وغيره به.

Comments:

'Abdullâh bin Mas'ud ﷺ would most of the time keep himself in attendance with the Prophet ﷺ, and was often called for various errands. That is why the rules of entry had been relaxed for him. Even slaves and slave girls have been exempted in the Noble Qur'ân from seeking permission before entry, except on three occasions in the day and night. (24:58)

(11/11) The Virtues Of 'Abbâs bin 'Abdul-Muttalib ﷺ

(١١/١١) فَضْلُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ

His full name is 'Abbâs bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah; nicknamed Abul-Fadl. He is Prophet's uncle. His mother Natilah, bint Janâb bin Kulaib was the first woman to clothe the Sacred House in silk. Abbâs ﷺ was two years older than the Prophet ﷺ, and was the chief of the tribe of Quraish in the pre-Islamic era, and performed the voluntary duty of providing water to the pilgrims. He lost his eyesight in old age. He died in Al-Madinah on Friday the 12th of Ramadân, at the age of 88, two years before the martyrdom of 'Uthmân ﷺ.

140. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "We used to come across groups of Quraish who would be talking, but they would stop talking (when we approached). We mentioned that to the Messenger of Allâh ﷺ and he said: 'What is the matter with people who talk, then when they see a man from my family they stop talking? By Allâh, faith will not enter a person's heart until he loves them for the sake of Allâh and because of their closeness to me.'" (*Da'if*)

١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي سَبْرَةَ النَّخَعِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا نَلْقَى النَّفَرَ مِنْ قُرَيْشٍ، وَهُمْ يَتَحَدَّثُونَ، فَيَقْطَعُونَ حَدِيثَهُمْ، فَذَكَرْنَا ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ، فَإِذَا رَأَوُا الرَّجُلَ مِنْ أَهْلِ بَيْتِي قَطَعُوا حَدِيثَهُمْ، وَاللهِ، لَا يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ وَلِقَرَابَتِهِمْ مِنِّي».

تخريج: [إسناده ضعيف] أخرجه الحاكم: ٤/ ٧٥ من حديث محمد بن طريف به * محمد بن كعب لم يسمع من العباس رضي الله عنه، قاله يعقوب بن شيبة، وفيه علة أخرى.

141. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Allâh has taken me as a close friend (*Khalil*) as He took Ibrâhim as a close friend. So my house and the house of Ibrâhim will be opposite to one another on the Day of Resurrection, and 'Abbâs will be in between us, a believer between two close friends." (*Maudu'*)

١٤١ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ اتَّخَذَنِي خَلِيلاً، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، فَمَنْزِلِي وَمَنْزِلُ إِبْرَاهِيمَ فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ تُجَاهَيْنِ، وَالْعَبَّاسُ بَيْنَنَا مُؤْمِنٌ بَيْنَ خَلِيلَيْنِ».

تخريج: [إسناده موضوع] أخرجه ابن الجوزي في الموضوعات: ٢/ ٣٢ من حديث عبدالوهاب به * وعبدالوهاب كذبه أبو حاتم وغيره (تهذيب).

Comments: 140 & 141

Both the *Ahâdith* quoted here are unauthentic. He is nevertheless a highly respected uncle and Companion of the Prophet ﷺ. This by itself is no insignificant matter of prestige and honor.

(12/11) The Virtues Of Hasan And Al-Husain, The Two Sons Of 'Ali Bin Abu Tâlib ﷺ

(١١/١٢) فَضْلُ الْحَسَنِ وَالْحُسَيْنِ ابْنَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُمْ

142. It was narrated from Abu Hurairah that the Prophet ﷺ said to Hasan: "O Allâh, I love him, so love him and love those who love him." He said: "And he hugged him to his chest." (*Sahih*)

١٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَسَنِ: «اللَّهُمَّ إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ» قَالَ: وَضَمَّهُ إِلَى صَدْرِهِ.

تخريج: أخرجه البخاري، البيوع، باب ما ذكر في الأسواق، ح:٢١٢٢، ومسلم، فضائل الصحابة، باب من فضائل الحسن والحسين رضي الله عنهما، ح:٢٤٢١ من حديث سفيان به، مطولاً ومختصرًا.

Comments:

The *Hadith* affirms the excellence of Hasan ﷺ in that love for him is the means of getting the love of Allâh.

143. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.'" (*Hasan*)

١٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ، وَكَانَ مَرْضِيًّا، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي».

تخريج: [صحيح] أخرجه النسائي في الكبرى، ح:٨١٦٨ من حديث سفيان الثوري به، وصححه البوصيري، وله شواهد صحيحة عند الطبراني، والحاكم وغيرهما، وصحح بعضها الحاكم، والذهبي.

Comments:

a. Hasan and Husain were the beloved grand children of the Prophet of Allâh ﷺ). Love for the Prophet ﷺ, therefore, demands that we love all those whom the Prophet ﷺ loved.

b. Love for the Prophet's family and the Companions is not a matter of mere lip service. The essence of love for them in fact lies in following their life examples.

144. It was narrated from Sa'eed bin Abu Râshid that Ya'la bin Murrah told them that they had gone out with the Prophet ﷺ to a meal to which they had been invited, and Husain was there playing in the street. The Prophet ﷺ came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet ﷺ made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, "Husain is part of me and I am part of him. May Allâh love those who love Husain. Husain is a tribe among tribes." (*Hasan*)

Another chain with similar meaning).

١٤٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ أَنَّ يَعْلَى بْنَ مُرَّةَ حَدَّثَهُمْ أَنَّهُمْ خَرَجُوا مَعَ النَّبِيِّ ﷺ إِلَى طَعَامٍ دُعُوا لَهُ: فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ، قَالَ: فَتَقَدَّمَ النَّبِيُّ ﷺ أَمَامَ الْقَوْمِ، وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلَامُ يَفِرُّ هٰهُنَا وَهٰهُنَا، وَيُضَاحِكُهُ النَّبِيُّ ﷺ حَتَّى أَخَذَهُ، فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَنِهِ، والأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ، وَقَالَ: «**حُسَيْنٌ مِنِّي، وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْناً، حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ**».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ مِثْلَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، المناقب: مناقب حلمه ووضعه ﷺ الحسن والحسين بين يديه، ح: ٣٧٧٥ من حديث ابن خثيم به، وقال: «حديث حسن»، وصححه ابن حبان (موارد)، ح: ٢٢٤٠، والحاكم: ٣/ ١٧٧، والذهبي، وقال البوصيري: «هذا إسناد حسن، رجاله ثقات»، وله طرق أخرى.

Comments:

a. It is a part of *Sunnah* to accept an invitation for the meal.
b. It is all right if young children play in a street.
c. It is a part of *Sunnah* to hold a child and kiss him on the face as an expression of love.

145. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said to 'Ali, Fâtimah, Hasan and Husain: 'I am peace for those with whom you make peace, and I am war for those with whom you make war.'" (*Da'if*)

١٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، وَعَلِيُّ بْنُ الْمُنْذِرِ، قَالَا: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «**أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ،**

وَحَرْبٌ لِمَنْ حَارَبْتُمْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب ما جاء في فضل فاطمة [بنت محمد ﷺ] رضي الله عنها، ح: ٣٨٧٠ من حديث أسباط به، وقال: «غريب» * وصُبَيْحٌ مولى أم سلمة ليس بمعروف، ولم يوثقه غير ابن حبان.

Comments:

It is a weak *Hadith.*

(13/11) The Virtues Of 'Ammâr bin Yâsir ﷺ

(١٣/ ١١) فَضْلُ عَمَّارِ بْنِ يَاسِرٍ

His full name is 'Ammâr bin Yâsir bin 'Âmir bin Mâlik bin Kynânah bin Qais bin Husain bin 'Ans, nicknamed Yaqzân. His mother's name is Sumayyah. He embraced Islam with his parents in its early stage, and withstood tortures at the hands of the idolaters. He participated in the battle of Siffin on the side of 'Ali ﷺ and met his martyrdom at the age of 93, in the year 37 AH, at the hands of the Syrian army.

146. It was narrated that 'Ali bin Abu Tâlib said: "I was sitting with the Prophet ﷺ, and 'Ammâr bin Yâsir asked permission to enter. The Prophet ﷺ said: 'Let him in, welcome to the good and the purified.'" (***Hasan***)

١٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ﷺ، فَاسْتَأْذَنَ عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ: النَّبِيُّ ﷺ: «**ائْذَنُوا لَهُ، مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ**».

تخريج: [حسن] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح: ٣٧٩٨ من حديث سفيان الثوري به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم، والذهبي، رواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

a. "Purified" here means the one whom Allâh has blessed with sincerity, and has exempt from traits and manners unbecoming of a person possessed of complete faith.
b. It is also a part of good manners to warmly welcome one's friends.

147. It was narrated that Hâni bin Hâni said that Ammâr entered upon 'Ali and he said: "Welcome to the good and the purified. I heard the Messenger of

١٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيءِ بْنِ هَانِيءٍ قَالَ: دَخَلَ

عَمَّارٌ عَلَى عَلِيٍّ، فَقَالَ: مَرْحَباً بِالطَّيِّبِ الْمُطَيَّبِ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مُلِيءَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ».

Allâh say: 'Ammâr's heart overflows with faith (Literally: up to the top of his bones.' " (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة في المصنف: ١٢/ ١٢٠، ١٢١، وصححه ابن حبان * أبو إسحاق وتلميذه عنعنا، تقدم، ح: ٤٦، وله شواهد ضعيفة عند النسائي، والحاكم وغيرهما، والله أعلم.

Comments:

a. The *Hadith* is an affirmation of Ammâr's being a sincere believer.

b. It is allowed to praise a person in his face if we are certain that it will not give him false vanity or pride.

١٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ قَالَا: جَمِيعاً: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَمَّارٌ، مَا عُرِضَ عَلَيْهِ أَمْرَانِ إِلَّا اخْتَارَ الأَرْشَدَ مِنْهُمَا».

148. It was narrated that 'Âishah said: 'The Messenger of Allâh ﷺ said: "Ammâr – no two things were shown to him but he chose the better of the two." (*Da'if*)

تخريج: [ضعيف] أخرجه الترمذي، المناقب، باب مناقب عمار بن ياسر ... إلخ، ح: ٣٧٩٩ من حديث عبيدالله بن موسى به، وقال: «حسن غريب» * حبيب عنعن، وله شاهد ضعيف عند أحمد، وصححه الحاكم، والذهبي، وفيه تدليس وانقطاع.

Comments:

This and other similar *Ahâdith* have been taken to mean that, in the dispute between 'Ali ﷺ and Mu'âwiyah ﷺ, 'Ali's position was nearer the truth because, in that battle, Ammâr ﷺ had sided with 'Ali ﷺ.

(14/11) The Virtues Of Salmân, Abu Dharr And Miqdâd

(١٤/ ١١) فَضْلُ سَلْمَانَ وَأَبِي ذَرٍّ وَالْمِقْدَادِ

Salman: When asked about his genealogy, he replied: "I'm Salmân the son of Islam." His family tree before Islam is as follows: Mâbah (or Rouzbeh) bin Budakhshân bin Moursalân bin Bahbudhân bin Firouz bin Sahrak. He is nicknamed 'Abdullâh, but was famous by his title Salmân Al-Khair He was

born in a Zoroastrian family, then spent considerable time in getting Christian education and training, but was finally blessed with the creed of Islam.

Abu Dharr: His full name: Jundub bin Junâdah bin Sufyân bin 'Ubaid bin Harâm bin Ghifâr Al-Ghifâri, was popularly known by his nickname Abu Dharr. He was the fourth or fifth among Muslims when he embraced Islam in Makkah. He died in Rabadhah in 23 AH. 'Abdullâh led his funeral prayer. He occupied a very high place in the attribute of piety and abstinence from worldly pleasures. He was completely averse to accepting official gifts and positions of authority. He was absolutely focused on aversion to this world and fondness for life in the next world.

Miqdad: His full name is Miqdâd bin 'Amr bin Tha'labah bin Mâlik bin Rabi'ah bin Thumâmah bin Matrud bin 'Amr bin Sa'd (according to *Al-Isti'âb*). He was an ally of Aswad bin 'Abd Yaghuth in the pre-Islamic era. Aswad had adopted him as his son. That is the reason why he became known as Miqdâd bin Aswad in Makkah and elsewhere. He was the first to openly declare his Islam in Makkah. In the battle of Badr he only possessed a horse. He thus enjoys the honour of being the first horseman to take part in *Jihâd* for the sake of Allâh. He died during the caliphate of 'Uthmân ﷺ at the age of seventy. His funeral prayer was led by 'Uthmân ﷺ.

149. Ibn Buraidah narrated that his father said: "The Messenger of Allâh ﷺ said: 'Allâh has commanded me to love four people, and He told me that He also loves them.' He was asked: 'O Messenger of Allâh, who are they?' He said: "Ali is one of them,' and he said that three times, 'and Abu Dharr, Salmân and Miqdâd.'" (*Da'if*)

١٤٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي: أَنَّهُ يُحِبُّهُمْ» قِيلَ: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «عَلِيٌّ مِنْهُمْ» يَقُولُ ذٰلِكَ ثَلاَثاً: «وَأَبُو ذَرٍّ، وَسَلْمَانُ، وَالْمِقْدَادُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب تسميته ﷺ أربعة أمر بحبهم وأن الله يحبهم، ح:٣٧١٨ عن إسماعيل به، وقال: «حسن غريب لا نعرفه إلا من حديث شريك» وهو مذكور في المدلسين (للحافظ ابن حجر/ المرتبة الثانية) لعله كان يدلس بعد اختلاطه، وأما شيخه فهو حسن الحديث، وثقه الجمهور.

150. It was narrated that 'Abdullâh bin Mas'ud said: "The first people to declare their Islam publicly were seven: The Messenger of Allâh ﷺ, Abu Bakr, 'Ammâr and his mother

١٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ ابْنِ حُبَيْشٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ:

Sumayyah, Suhaib, Bilâl and Miqdâd. With regard to the Messenger of Allâh, Allâh protected him through his paternal uncle Abu Tâlib. With regard to Abu Bakr, Allâh protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilâl. He did not care what happened to him for the sake of Allâh, and his people did not care what happened to him. Then they gave him to the children, who took him around in the streets of Makkah while he was saying, *'Ahad, Ahad* (One, One).'" (***Hasan***)

كَانَ أَوَّلَ مَنْ أَظْهَرَ إِسْلاَمَهُ سَبْعَةٌ: رَسُولُ اللهِ ﷺ، وَأَبُو بَكْرٍ، وَعَمَّارٌ، وَأُمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبِلاَلٌ، وَالْمِقْدَادُ. فَأَمَّا رَسُولُ اللهِ ﷺ فَمَنَعَهُ اللهُ بِعَمِّهِ أَبِي طَالِبٍ، وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ اللهُ بِقَوْمِهِ، وَأَمَّا سَائِرُهُمْ، فَأَخَذَهُمُ الْمُشْرِكُونَ وَأَلْبَسُوهُمْ أَدْرَاعَ الْحَدِيدِ وَصَهَرُوهُمْ فِي الشَّمْسِ، فَمَا مِنْهُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَاتَاهُمْ عَلَى مَا أَرَادُوا، إِلَّا بِلاَلاً، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللهِ، وَهَانَ عَلَى قَوْمِهِ، فَأَخَذُوهُ، فَأَعْطَوْهُ الْوِلْدَانَ، فَجَعَلُوا يَطُوفُونَ بِهِ فِي شِعَابِ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ، أَحَدٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ٤٠٤ عن يحيى به، وصححه ابن حبان (الإحسان)، ح: ٧٠٨٣، والحاكم: ٣/ ٢٨٤، والذهبي.

Comments:

a. Whatever the Companions ؓ said with their tongues, in conformity with the wishes of the idolaters, does not adversely affect their rank or status, since the Qur'ân itself gives us the permission to articulate the words of disbelief to protect our lives, if persecution and torture reach beyond the limits of human endurance (see 16:106).

b. This shows the steadfastness and greatness of Bilâl ؓ, that he chose the path of determination and resolution instead of licence and permission.

151. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have been tortured for the sake of Allâh as no one else has, and I have suffered fear for the sake of Allâh as no one else has. I have spent three days when Bilâl and I had no food that any living being

١٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لَقَدْ أُوذِيتُ فِي اللهِ وَمَا يُؤْذَى أَحَدٌ، وَلَقَدْ أُخِفْتُ فِي اللهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَالِثَةٌ، وَمَا لِي وَلِبِلاَلٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا مَا وَارَى**

could eat but that which could be concealed in the armpit of Bilâl.'" (*Hasan*)

إِبِطُ بِلاَلٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب أحاديث عائشة وأنس وعلي وأبي هريرة . . . إلخ، ح:٢٤٧٢ من حديث حماد به، وقال: «حسن صحيح»، وصححه ابن حبان، ح:٢٥٢٨.

Comments:

The Prophet ﷺ endured the cruelties of the idolaters much before his Companions. This shows that anyone who invites the people to the path of truth, must demonstrate more fortitude and determination so that he becomes an exemplar for others.

(15/11) The Virtues Of Bilâl

(١٥/ ١١) فَضَائِلُ بِلاَلٍ

His full name is Bilâl bin Rabâh the Abyssinian, nicknamed Abu 'Abdul-Karim or Abu 'Abdullâh. His mother's name is Hamâmah. He was the Prophet's *Mu'adhdhin* and treasurer. He was a slave of Banu Jumah of Makkah. He embraced Islam at an early stage and endured great suffering at the hands of the idolaters. He ﷺ died after reaching the age of sixty in the year 20 AH, in the territory of Syria.

152. It was narrated from Sâlim that a poet praised Bilâl bin 'Abdullâh and said: "Bilâl bin 'Abdullâh is better than any other Bilâl." Ibn 'Umar said: 'You are lying. The Bilâl of the Messenger of Allâh is better than any other Bilâl.'" (*Da'if*)

١٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمٍ أَنَّ شَاعِرًا مَدَحَ بِلاَلَ بْنَ عَبْدِ اللهِ، [فَقَالَ: بِلاَلُ ابْنُ عَبْدِ اللهِ] خَيْرُ بِلاَلٍ فَقَالَ ابْنُ عُمَرَ: كَذَبْتَ، لاَ. بَلْ: بِلاَلُ رَسُولِ اللهِ خَيْرُ بِلاَلٍ.

تخريج: [إسناده ضعيف] أخرجه عبدالله بن أحمد في زوائده:٢/ ٩٠ من حديث أبي أسامة به (راجع أطراف المسند:٣/ ٣٦٥) * عمر بن حمزة صدوق ولكنه لا يحتج به في غير صحيح مسلم.

(16/11) The Virtues Of Khabbâb

(١٦/ ١١) فَضَائِلُ خَبَّابٍ

His full name is Khabbâb bin Aratt bin Jandalah bin Sa'd bin Khuzaimah Al-Tamim, nicknamed Abu 'Abdullâh or Abu Ahmad or Abu Yahya. He was enslaved in the days of pre-Islamic Ignorance (*Jâhiliyyah*) during the *plundering of a certain tribe, and was sold in Makkah.* Umm Anmâr bint Sibâ' purchased him. He is the sixth among those who loudly proclaimed their Islam. The idolaters tortured him by making him lie over burning-hot stones that burned the flesh of his back. All these cruelties failed to break his determination. He died after a protracted illness at the age of seventy-

three in 37 AH. 'Ali ﷺ led his funeral prayer. He was the first Companion to be buried in Kufah.

153. It was narrated that Abu Laila Al-Kindi said: "Khabbâb came to 'Umar and said: 'Come close, for no one deserves this meeting more than you, except 'Ammâr.' Then Khabbâb started to show him the marks on his back where the idolaters had tortured him." (*Da'if*)

١٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ قَالَ: جَاءَ خَبَّابٌ إِلَى عُمَرَ، فَقَالَ: ادْنُ، فَمَا أَحَدٌ أَحَقَّ بِهٰذَا الْمَجْلِسِ مِنْكَ، إِلَّا عَمَّارٌ، فَجَعَلَ خَبَّابٌ يُرِيهِ آثَاراً بِظَهْرِهِ مِمَّا عَذَّبَهُ الْمُشْرِكُونَ.

تخريج: [إسناده ضعيف] وصححه البوصيري * أبو إسحاق عنعن وشيخه حسن الحديث، وللحديث شواهد ضعيفة عند ابن سعد (٣/ ١٦٥) وغيره.

Comments:

a. 'Umar ﷺ seated Khabbâb ﷺ close to himself. This shows both his honour and esteem as well as 'Umar's ﷺ love for him.

b. Muslim rulers must give due honor and respect to those who strive for the glory of the faith and endure torture and persecution for its sake.

154. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The most merciful of my *Ummah* towards my *Ummah* is Abu Bakr; the one who adheres most sternly to the religion of Allâh is 'Umar; the most sincere of them in shyness and modesty is 'Uthmân; the best judge is 'Ali bin Abu Tâlib; the best in reciting the Book of Allâh is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'âdh bin Jabal; and the most knowledgeable of the rules of inheritance (*Farâ'id*) is Zaid bin Thâbit. And every nation has a trustworthy guardian, and the trustworthy guardian of this *Ummah* is Abu 'Ubaidah bin Jarrâh." (***Sahih***)

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي دِينِ اللهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَقْرَؤُهُمْ لِكِتَابِ اللهِ أُبَيُّ بْنُ كَعْبٍ، وَأَعْلَمُهُمْ بِالْحَلاَلِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، أَلاَ وَإِنَّ لِكُلِّ أُمَّةٍ أَمِيناً، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ»**.

تخريج: [إسناده صحيح] أخرجه الترمذي، المناقب، باب مناقب معاذ بن جبل وزيد بن

ثابت . . . إلخ، ح:٣٧٩١ من حديث عبدالوهاب به، وقال: «حسن صحيح»، وصححه ابن حبان، والحاكم * أبو قلابة لا يعرف له تدليس، قاله أبو حاتم، وللحديث طرق أخرى.

155. Another chain with similar wording (as no. 154) but he ﷺ said that Zaid was: "The most knowledgeable of them concerning the rules of inheritance." (*Sahih*)

١٥٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ مِثْلَهُ [عِنْدَ ابْنِ قُدَامَةَ، غَيْرَ أَنَّهُ يَقُولُ فِي حَقِّ زَيْدٍ: «وَأَعْلَمُهُمْ بِالْفَرَائِضِ».]

تخريج: [صحيح] انظر الحديث السابق.

Comments: 154 & 155

a. The *Hadith* points out the special characteristics of certain Companions. Mention has been made here of the distinctive feature that characterizes each Companion, although the Companions were, in general terms, endowed with all such qualities.

b. A leader must be aware of the qualities of his associates and companions, so that he is able to entrust each one with the responsibility that he is best capable of performing.

(17/11) The Virtues Of Abu Dharr

(١١/١٧) فَضْلُ أَبِي ذَرٍّ

156. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr.'" (***Hasan***)

١٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الأَعْمَشُ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَا أَقَلَّتِ الْغَبْرَاءُ وَلَا أَظَلَّتِ الْخَضْرَاءُ مِنْ رَجُلٍ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ».**

تخريج: [حسن] أخرجه الترمذي، المناقب، باب مناقب أبي ذر الغفاري رضي الله عنه، ح:٣٨٠١ من حديث ابن نمير به، وقال: «حسن» * ابن عمير ضعيف مدلس، وله شاهد حسن عند الترمذي، ح:٣٨٠٢، وحسنه، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

The *Hadith* does not mean that Abu Dharr ﷺ has outdone Abu Bakr ﷺ in superiority, since Abu Bakr ﷺ had many other virtues as well in which he was superior to Abu Dharr ﷺ.

(18/11) The Virtues Of Sa'd Bin Mu'âdh

(١٨/ ١١) فَضْلُ سَعْدِ بْنِ مُعَاذٍ

His full name is Sa'd bin Mu'âdh bin Nu'mân bin Imra'ul-Qais bin Zaid bin 'Abdul Ashhal Al-Ansari, nicknamed Abu 'Amr. His mother's name was Kabshah bint Râfi'. He entered the fold of Islam by the preaching of Mus'ab ﷺ appointed by the Prophet ﷺ to invite people to Islam in Al-Madinah. He met his martyrdom as a result of excessive bleeding from a wound received in the battle of Banu Quraizah. The Prophet ﷺ himself led the funeral prayer for him. And when the Prophet ﷺ returned from his burial, tears were seen trickling down to his beard. Sa'd ﷺ died at the age of 37 in the month of Shawwâl 5 AH.

157. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allâh ﷺ said: 'Are you admiring this?' They said: 'Yes, O Messenger of Allâh.' He said: 'By the One in Whose Hand is my soul! The handkerchief of Sa'd bin Mu'âdh in Paradise is better than this.'" (*Sahih*)

١٥٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ سَرَقَةٌ مِنْ حَرِيرٍ، فَجَعَلَ الْقَوْمُ يَتَدَاوَلُونَهَا بَيْنَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «**أَتَعْجَبُونَ مِنْ هٰذَا؟**» فَقَالُوا لَهُ: نَعَمْ. يَا رَسُولَ اللهِ! فَقَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ! لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هٰذَا**».

تخريج: أخرجه البخاري، الأيمان والنذور، باب كيف كانت يمين النبي ﷺ، ح:٦٦٤٠ من حديث أبي الأحوص به.

Comments:

a. The *Hadith* affirms that Sa'd bin Mu'âdh ﷺ will not only be housed in Paradise, but will also receive superior blessings there.

b. Even the most extravagant article of this world cannot match the ordinary item of Paradise

158. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The Throne of the Most Merciful trembled upon the death of Sa'd bin Mu'âdh.'" (*Sahih*)

١٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اهْتَزَّ عَرْشُ الرَّحْمٰنِ عَزَّ وَجَلَّ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ**».

تخريج: أخرجه البخاري، مناقب الأنصار، باب مناقب سعد بن معاذ رضي الله عنه، ح:٣٨٠٣، ومسلم، فضائل الصحابة، باب من فضائل سعد بن معاذ رضي الله عنه، ح:٢٤٦٦ من حديث الأعمش به.

Comments:

a. Even the Throne of the Most High swayed in delight when the blessed soul of Sa'd bin Mu'âdh ﷺ reached the heavens above.
b. The apparently lifeless and irrational objects in Allâh's creation are not really so. In fact even these objects have consciousness and feelings of their own that are beyond our perception.

(19/11) The Virtues Of Jarir Bin 'Abdullâh Al-Bajali

(١٩/١١) فَضْلُ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ

His full name is Jarir bin 'Abdullâh bin Jâbir bin Mâlik bin Nadr Al-Bajali, nicknamed Abu 'Amr or Abu 'Abdullâh. His mother's name was Bajilah bint Sa'd. He takes his family name Al-Bajali from her. He came to the Prophet ﷺ in the year 10 AH in Ramadân, and embraced Islam at his hands. He died in 51 or 54 AH.

159. It was narrated that Jarir bin 'Abdullâh Al-Bajali said: "The Messenger of Allâh ﷺ never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: 'O Allâh, make him firm and cause him to guide others and be rightly-guided.'" (*Sahih*)

١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلاَ رَآنِي إِلَّا تَبَسَّمَ فِي وَجْهِي، وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لاَ أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيًّا».

تخريج: أخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح:٣٠٣٥، وح:٦٠٨٩ عن ابن نمير، ومسلم، فضائل الصحابة، باب من فضائل جرير بن عبدالله رضي الله عنه، ح:٢٤٧٥ من حديث قيس به.

Comments:

a. Jarir bin 'Abdullâh ﷺ was very handsome and tall. 'Umar ﷺ used to call him 'Yousuf of this *Ummah*.'
b. Jarir bin 'Abdullâh ﷺ enjoyed much closeness to the Prophet ﷺ.
c. Meeting someone with a smiling face is an indication of joy born of love for the person concerned. It is because a person feels happy when he meets his loved one. This also shows the happy and affable disposition of the Prophet ﷺ.
d. Horsemanship is an art which is essential for a fighter for the cause of Allâh.

(20/11) The Virtues Of The People Of Badr

(٢٠/ ١١) فَضْلُ أَهْلِ بَدْرٍ

160. Râfi' bin Khadij said: "Jibril or an angel came to the Prophet ﷺ and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels.'" (*Sahih*)

١٦٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ و أَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ ابْنِ خَدِيجٍ قَالَ: جَاءَ جِبْرِيلُ، أَوْ مَلَكٌ، إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ مَنْ شَهِدَ بَدْراً فِيكُمْ؟ قَالُوا: خِيَارَنَا، قَالَ: كَذٰلِكَ هُمْ عِنْدَنَا، خِيَارُ الْمَلاَئِكَةِ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٦٥ عن وكيع به * سفيان عنعن، وله طريق آخر محفوظ، عند البخاري في صحيحه فتح: ٧/ ٣٩٥، ح: ٣٩٩٢.

Comments:

a. The *Hadith* is explicit on the superiority of those Companions who participated in the battle of Badr. According to a well-known *Hadith* the number of Companions who participated in the battle of Badr was 313 while other reports say it was 314 or 317 (see *Fathul-Bâri*, 364/7, H. 3956).
b. The angels have come down on occasions other than Badr as well. However, those who witnessed Badr are superior to others in rank.
c. *Jihâd* is a matter of great virtue. Hence, it is a thing of honor, not only for human beings, but also for the angels.

161. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a *Mudd*[1] spent by anyone of them, nor even half a *Mudd*.'" (*Sahih*)

١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا جَرِيرٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً مَا أَدْرَكَ مُدَّ أَحَدِ[هِمْ] وَلاَ نَصِيفَهُ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب، ح: ٣٦٧٣، ومسلم، فضائل

[1] A dry measure of two thirds of a kilgram (approx.)

الصحابة، باب تحريم سب الصحابة رضي الله عنهم، ح: ٢٥٤٠ من حديث الأعمش به، في الأصل وصحيح مسلم: «عن أبي هريرة رضي الله عنه» والصواب «عن أبي سعيد» كما في صحيح البخاري وغيره.

Comments:

a. The *Hadith* is addressed to all those Muslims who come after the Companions. Even a vastly meritorious act of the late day Muslims would not, before Allâh, equal a seemingly petty act done by the Companions.

b. The reason why the deeds done by the Companions rank so high, is simply this that they made their sacrifices at a time when Islam was just laying its foundations.

162. It was narrated that Nusair bin Dhu'luq said: "Ibn 'Umar used to say: 'Do not revile the Companions of Muhammad ﷺ, for the stay of anyone of them for a brief period (with the Prophet ﷺ) is better than all the good deeds that anyone of you does in his lifetime.'" (*Da'if*)

١٦٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ. قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ نُسَيْرِ بْنِ ذُعْلُوقٍ، قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: لَا تَسُبُّوا أَصْحَابَ مُحَمَّدٍ ﷺ. فَلَمُقَامُ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد في كتابه «فضائل الصحابة»: ١٥ عن وكيع به * سفيان الثوري مذكور في المدلسين وإن كان تدليسه قليلاً (طبقات المدلسين/ المرتبة الثانية)، ولم أجد تصريح سماعه، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات».

(21/11) The Virtues Of The *Ansâr*

(٢١/ ١١) [فَضْلُ الْأَنْصَارِ]

The Arabic word *Ansâr* is the plural of *Nâsir* which means a helper. When the Prophet ﷺ came from Makkah to Al-Madinah after emigration, the tribes of Aws and Khazraj believed in him and made an agreement of help and cooperation with him. It was in recognition of their meritorious act that the Prophet ﷺ gave them the title *Ansâr*. (*Bukhâri*: 3776).

163. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'Whoever loves the *Ansâr*, Allâh will love him, and whoever hates the *Ansâr*, Allâh will hate him.'" (One of the narrators) Shu'bah said: "I said to 'Adi: 'Did you hear that from Barâ' bin 'Âzib?' He said: 'It was to me that he narrated it.'" (*Sahih*)

١٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللهِ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللهُ. وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللهُ». قَالَ: شُعْبَةُ: قُلْتُ لِعَدِيٍّ: أَسَمِعْتَهُ مِنَ الْبَرَاءِ بْنِ عَازِبٍ؟ قَالَ: إِيَّايَ حَدَّثَ.

تخريج: أخرجه البخاري، ح: ٣٧٨٣، ومسلم، ح: ٧٥ من حديث شعبة به.

Comments:

Hatred towards those devotees of Islam is indicative of hatred towards Islam, as well as towards the Messenger of Allâh ﷺ. It, therefore, follows that hatred towards the Helpers (*Ansâr*) can only lodge in the heart of a hypocrite.

164. It was narrated from 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "The *Ansâr* are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the *Ansâr* towards another, I would travel to the valley of the *Ansâr*, and were it not for the *Hijrah*, I would have been a man from among the *Ansâr*." (***Sahih***)

١٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْ أَنَّ النَّاسَ اسْتَقْبَلُوا وَادِياً أَوْ شِعْباً، واسْتَقْبَلَتِ الأَنْصَارُ وَادِياً، لَسَلَكْتُ وَادِيَ الأَنْصَارِ، وَلَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَءاً مِنَ الأَنْصَارِ».

تخريج: [صحيح] * عبدالمهيمن ضعيف (تقريب) ولحديثه شواهد كثيرة عند البخاري ومسلم وغيرهما.

Comments:

a. Words of the Prophet ﷺ quoted above confirm not only the excellence of the *Ansâr*, but also the fact that they occupied a very prominent status in the sight of the Prophet ﷺ

b. The *Hadith* points out that just as *Hijrah* (emigration of the believers for the sake of Allâh) is a laudable act, extending help and assistance to the emigrants (*Muhâjir*) is also an extremely meritorious act.

c. The *Ansâr* are the best community second only to the *Muhâjir* in Islam.

165. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on the *Ansâr*, and the children of the *Ansâr*, and the grandchildren of the *Ansâr*.'" (***Da'if***)

١٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ الأَنْصَارَ، وَأَبْنَاءَ الأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الأَنْصَارِ».

تخريج: [إسناده ضعيف] * كثير العوفي: «ضعيف أفرط من نسبه إلى الكذب» (تقريب)، ولم يثبت تكذيبه عن الشافعي ولا عن أبي داود لجهالة حال الآجرى، وحديث مسلم، ح: ٢٦٠٥ يغني عن حديثه.

(22/11) The Virtues Of Ibn 'Abbâs ﷺ

(٢٢/ ١١) فَضْلُ ابْنِ عَبَّاسٍ

His full name is Abdullâh bin 'Abbâs bin 'Abdul-Muttalib bin Hâshim bin 'Abd Manâf Qurashi Hâshimi. He was the paternal cousin of the Prophet ﷺ and the maternal cousin of Khâlid bin Walid ﷺ. Due to his amazingly vast knowledge, he was popularly known as the 'Sea of Knowledge' and the 'Learned Man of the Community'. He was born during the Prophet's period of confinement in a narrow tract known as the Valley of Abu Tâlib, and died in the year 68 AH at the age of 71 in the city of Tâif.

166. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ embraced me and said: 'O Allâh, teach him wisdom and the (correct) interpretation of the Book.'" (*Sahih*)

١٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَأَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي رَسُولُ اللهِ ﷺ إِلَيْهِ، وَقَالَ: «اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ وَتَأْوِيلَ الْكِتَابِ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ٣٧٥٦ من حديث خالد به.

Comments:

a. The word 'wisdom' used in the context of this *Hadith* means the knowledge of *Hadith*.

b. Allâh, the Glorified, accepted the prayer of His Messenger ﷺ, and bestowed upon Ibn 'Abbâs ﷺ that high position in the exegesis (interpretation) of the Noble Qur'ân, such that he has come to be known as the Prince of the Exegetes.

c. Prayer for the bestowal of useful knowledge is the best prayer, because it is a treasure that brings honor in this world and earns higher ranks in the Hereafter.

Chapter 12. The *Khawârij*

(المعجم ١٢) - بَابٌ: فِي ذِكْرِ الْخَوَارِجِ (التحفة ١٢)

Khawârij (literally those who go out or secede) are known by several names, such as (i) *Hukmiyyah*: So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'âwiya ﷺ under the plea that judgment rests only with Allâh; (ii) *Haruriyyah*: Nicknamed as such because they were stationed at the place known as *Harurâ'; (iii) Shurât* (Purchasers): So called because they thought that they had sold their lives for the pleasure of Allâh; and (iv) *Mâriqah* (Passers through): So named because they had strayed away from true faith.

167. 'Ubaidah narrated from 'Ali

١٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

bin Abu Tâlib, that he mentioned the *Khawârij*, and said: "Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e. not become overjoyed), I would tell you of what Allâh has promised upon the lips of Muhammad ﷺ for those who kill them." I ('Ubaidah) said: "Did you hear that from Muhammad ﷺ?" He said: "Yes, by the Lord of the Ka'bah!' — three times." (***Sahih***)

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ، وَذَكَرَ الْخَوَارِجَ، فَقَالَ: فِيهِمْ رَجُلٌ مُخْدَجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مَثْدُونُ الْيَدِ، وَلَوْلاَ أَنْ تَبْطَرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللهُ الَّذِينَ يَقْتُلُونَهُمْ، عَلَى لِسَانِ مُحَمَّدٍ ﷺ، قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي، وَرَبِّ الْكَعْبَةِ. ثَلاَثَ مَرَّاتٍ.

تخريج: أخرجه مسلم، الزكاة، باب التحريض على قتل الخوارج، ح:١٠٦٦ عن ابن أبي شيبة وغيره به.

Comments:

a. The Prophet ﷺ has spoken about the *Khawârij* at some length, and the events happened exactly as he had described them. It is a proof of his prophethood.
b. The *Hadith* affirms the virtue of 'Ali ؓ and his associates that waged a war against the *Khawârij*.
c. It is allowed to swear by Allâh for purposes of emphasis.

168. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'At the end of time there will appear a people with new teeth (i. e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'ân, but it will not go any deeper than their collarbones. They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allâh for those who kill them." (***Sahih***)

١٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، قَالاَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ اللهِ لِمَنْ قَتَلَهُمْ».

تخريج: [صحيح] أخرجه الترمذي، الفتن، باب ما جاء في صفة المارقة، ح:٢١٨٨ من حديث

أبي بكر بن عياش به، وقال: «حسن صحيح» ولحديثه شواهد كثيرة عند البخاري ومسلم وغيرهما.

Comments:

a. Innovation in religion, be it in belief or action, is a sign of lack of understanding or stupidity. In other words, only a person who either has no understanding of religion, or considers it imperfect and incomplete, indulges in acts of innovation.

b. The Qur'ân 'not going any deeper than the people's collarbones' would either mean that they would repeat the Qur'ân by the tongues, but it would not create any effect upon them, or that they would be denied the true understanding of it.

c. An innovator considers his self-invented words and actions as true Islam. That is why he is deprived from the real face of Islam.

d. We must first try to instruct them into true Islam and make manifest their error. In case they refuse to see reason and become a source of misguidance for others, the Islamic government should treat them as traitors and crush their mischief by force.

169. It was narrated that Abu Salamah said: "I said to Abu Sa'eed Khudri: 'Did you hear the Messenger of Allâh ﷺ mention anything about the *Haruriyyah* (a sect of *Khawârij*?' He said: 'I heard him mention a people who would appear to be devoted worshippers: "Such that any one of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islâm like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its Iron head but does not see anything, then he looks at the shaft and does not see anything then he looks at the band: that which is wrapped around the Iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not." (*Sahih*)

١٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ قَالَ: قُلْتُ لأَبِي سَعِيدٍ الْخُدْرِيِّ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ فِي الْحَرُورِيَّةِ شَيْئاً؟ فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْماً يَتَعَبَّدُونَ «يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، أَخَذَ سَهْمَهُ فَنَظَرَ فِي نَصْلِهِ فَلَمْ يَرَ شَيْئاً، فَنَظَرَ فِي رِصَافِهِ فَلَمْ يَرَ شَيْئاً، فَنَظَرَ فِي قِدْحِهِ فَلَمْ يَرَ شَيْئاً. فَنَظَرَ فِي الْقُذَذِ فَتَمَارَى هَلْ يَرَى شَيْئاً أَمْ لاَ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٣، ٣٤ عن يزيد به، وإسناده حسن، وأصله متفق عليه

(البخاري، ح:٥٠٥٨، ومسلم، ح:١٠٦٤).

Comments:

a. The *Khawârij* exerted great effort in the doing of devotional acts like prayers and fasting, so much so that even the Companions were amazed at their zeal and zest. But no amount of effort in the doing of acts of worship will be of any benefit if there are flaws in one's faith.

b. The *Khawârij* are certainly the people gone astray from the right path and lost touch with true Islam. The majority of the scholars, however, consider them just a misguided and rebellious lot.

170. It was narrated that Abu Dharr said: "The Messenger of Allâh ﷺ said: 'There will be people among my *Ummah* (nation) after me who will recite the Qur'ân, but it will not go any deeper than their throats. They will pass through Islâm like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.'" 'Abdullâh bin Sâmit said: "I mentioned that to Râfi' bin 'Amr, the brother of Hakam bin 'Amr Ghifâri and he said: 'I also heard that from the Messenger of Allâh ﷺ.'" (*Sahih*)

١٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي، أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي، قَوْماً يَقْرَءُونَ الْقُرْآنَ، لاَ يُجَاوِزُ حُلُوقَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لاَ يَعُودُونَ فِيهِ، هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ». قَالَ عَبْدُ اللهِ بْنُ الصَّامِتِ: فَذَكَرْتُ ذٰلِكَ لِرَافِعِ بْنِ عَمْرٍو، أَخِي الْحَكَمِ ابْنِ عَمْرٍو الْغِفَارِيِّ فَقَالَ: وَأَنَا أَيْضاً قَدْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الزكاة، باب الخوارج شر الخلق والخليقة، ح:١٠٦٧ من حديث سليمان به.

Comments:

a. Innovators are worse than animals.

b. The *Hadith* has been taken to mean that the group of innovators are part of the *Ummah*, which means that in worldly affairs they shall be treated like other Muslims. They are nevertheless a deviant and sinning lot.

171. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Some people among my *Ummah* will recite the Qur'ân, but they will pass through Islâm like an arrow passing through its target.'" (*Sahih*)

١٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَسُوَيْدُ ابْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَقْرَأَنَّ الْقُرْآنَ نَاسٌ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ

مِنَ الرَّمِيَّةِ».

تخريج: [صحيح] أخرجه أحمد: ١/٥٦ من حديث سماك به، وسلسلة سماك عن عكرمة ضعيفة، انظر «سير أعلام النبلاء»: ٥/٢٤٨ وغيره، وللحديث شواهد، ومعني الحديث صحيح، انظر الحديث الآتي.

172. It was narrated from Abu Zubair that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ was in Ji'rânah and he was distributing gold nuggets and spoils of war which were in Bilâl's lap. A man said: 'Do justice, O Muhammad! For you have not done justice!' He said: 'Woe to you! Who will do justice after me if I do not do justice?' 'Umar said: 'O Messenger of Allâh! Let me strike the neck of this hypocrite!' The Messenger of Allâh ﷺ said: 'This man has some companions who recite the Qur'ân but it does not go any deeper than their collarbones. They will pass through Islâm like an arrow passing through its target.'" (*Sahih*)

١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ بِالْجِعِرَّانَةِ وَهُوَ يَقْسِمُ التِّبْرَ وَالْغَنَائِمَ، وَهُوَ فِي حِجْرِ بِلَالٍ، فَقَالَ رَجُلٌ: اعْدِلْ يَا مُحَمَّدُ! فَإِنَّكَ لَمْ تَعْدِلْ. فَقَالَ: «**وَيْلَكَ! وَمَنْ يَعْدِلُ بَعْدِي إِذَا لَمْ أَعْدِلْ؟**» فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللهِ! حَتَّى أَضْرِبَ عُنُقَ هٰذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ هٰذَا فِي أَصْحَابٍ، أَوْ أُصَيْحَابٍ لَهُ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ**».

تخريج: أخرجه مسلم، الزكاة، باب ذكر الخوارج وصفاتهم، ح:١٠٦٣ من حديث أبي الزبير به.

Comments:

a. To raise objections to an action or word of the Prophet ﷺ, or to find fault with it, or consider it impracticable — all these are the characteristics of the hypocrites. A true believer will never do any such thing.

b. The incident stands out as a shining example of the Prophet's attribute of tolerance, clemency and patience for which reason he chose not to punish the man for his insolence.

173. It was narrated that Ibn Abu Awfa said: "The Messenger of Allâh ﷺ said: 'The *Khawârij* are the dogs of Hell.'" (*Sahih*)

١٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْخَوَارِجُ**

كِلاَبُ النَّارِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ٣٥٥ عن إسحاق به، وله شاهد حسن، انظر، ح: ١٧٦.

174. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There will emerge people who will recite the Qur'ân but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed)." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whenever a group of them appears, they should be killed'— (he said it) more than twenty times — 'until *Dajjâl* emerges among them.'" (***Hasan***)

١٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَنْشَأُ نَشْءٌ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ» قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ». أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً. «حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَّالُ».

تخريج: [إسناده حسن] وصححه البوصيري، وله شواهد عند أحمد والحاكم وغيرهما.

Comments:

a. The *Hadith* contains the indication that only a small number of people shall be influenced by the erroneous ideas of the *Khawârij*. The majority of the people shall not only stick to the right path with regard to this misguided group, but also fight them and liquidate them.
b. It seems that the *Dajjâl* (False Christ) will also try to misrepresent falsehood as truth in order to misguide the people. The Prophet 'Eisa ﷺ shall kill him and his associates.

175. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'At the end of time or among this nation (*Ummah*) there will appear people who will recite Qur'ân but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.'" (***Sahih***)

١٧٥ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَوْ فِي هٰذِهِ الأُمَّةِ، يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ حُلُوقَهُمْ، سِيمَاهُمُ التَّحْلِيقُ، إِذَا رَأَيْتُمُوهُمْ، أَوْ إِذَا لَقِيتُمُوهُمْ، فَاقْتُلُوهُمْ».

تخريج: أخرجه أبو داود، السنة، باب في قتال الخوارج، ح:٤٧٦٦ من حديث عبدالرزاق به، بألفاظ مختلفة، وصححه الحاكم، والذهبي ✽ قتادة مشهور بالتدليس (طبقات المدلسين/ المرتبة الثالثة)، وعنعن، وحديث البخاري:٧٥٦٢ يغني عنه.

Comments:

Some scholars consider it a Sound *Hadith*. Shaving the heads as the distinguishing feature of the *Khawârij* does not mean that anyone that shaves his head is necessarily a *Khâriji*. It only means that they did it as a habit. Among the noted Companions, 'Ali ﷺ also used to regularly shave his head.

176. Abu Ghâlib narrated that Abu Umâmah said: "(The *Khawârij*) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (*Khawârij*) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umâmah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allâh ﷺ." (*Hasan*)

١٧٦ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ يَقُولُ: «شَرُّ قَتْلَى قُتِلُوا تَحْتَ أَدِيمِ السَّمَاءِ، وَخَيْرُ قَتْلَى مَنْ قَتَلُوا، كِلَابُ أَهْلِ النَّارِ. قَدْ كَانَ هٰؤُلَاءِ مُسْلِمِينَ فَصَارُوا كُفَّاراً»، قُلْتُ: يَا أَبَا أُمَامَةَ! هٰذَا شَيْءٌ تَقُولُهُ؟ قَالَ: بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة آل عمران، ح:٣٠٠٠ من حديث حماد بن سلمة وغيره عن أبي غالب به، وقال:«حديث حسن».

Comments:

a. The *Hadith* contains a strong condemnation of the *Khawârij*, and is categorical on the point that they are disbelievers and are of the people of Hell.
b. The *Hadith* confirms the heretical nature of their beliefs for which reason they have been declared as having gone out of the fold of Islam and entered the realm of disbelief.
c. Muslims fighting the *Khawârij* shall earn for themselves a higher rank and a distinctive position before Allâh.

Chapter 13. Concerning Denial By The Jahmiyyah (i.e. Seeing Allâh In The Hereafter, etc.)

(المعجم ١٣) - بَابٌ: فِيمَا أَنْكَرَتِ الْجَهْمِيَّةُ (التحفة ١٣)

177. It was narrated that Jarir bin 'Abdullâh said: "We were sitting

١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

with the Messenger of Allâh ﷺ. He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited: "And glorify the praises of your Lord, before the rising of the sun and before (its) setting."[1] (*Sahih*)

حَدَّثَنَا أَبِي، وَوَكِيعٌ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللهِ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، قَالَ: «**إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لاَ تَضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وقَبْلَ غُرُوبِهَا فَافْعَلُوا**». ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾. [ق: ٣٩]

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى:«وجوه يومئذ ناضرة ... إلخ»، ح:٧٤٣٤، ٧٤٣٥، وغيره، ومسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح:٦٣٣ من حديث إسماعيل به.

Comments:

a. The *Jahmiyyah* sect takes its name from its progenitor Jahm bin Safwân. This heretical sect differs from the mainstream school of the People of the *Sunnah* in several conceptual matters.

b. The *Hadith* affirms that the believers' seeing their Lord on the Day of Resurrection and thereafter in Paradise is an undeniable fact. This is, however, not possible in this world for the simple reason that we, with our present body and its potential, are not capable to endure seeing Allâh with our mortal eyes.

c. It does not mean that the other three obligatory prayers have no significance. It only means that anyone who can regularly perform the *Fajr* and *'Asr* prayers is in a better position to perform other prayers as well. It is because *Fajr* is performed at a time when a person tends to be sleepy and lazy. As for the *'Asr,* it is the peak time for man's occupation with his business and other worldly activities. That is why it needs much greater effort on the part of the man to perform them on time and in congregation. Anyone who does them well can also take care of other prayers with comparative ease.

d. Striking the similitude of the moon is also meant to convey the idea of Allâh's being above and aloof from His entire creation.

[1] *Qâf* 50:39.

178. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you crowd one another in order to see the moon on the night when it is full?' They said: 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection.'" (*Sahih*)

١٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«تَضَامُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟»** قَالُوا: لاَ. قَالَ: **«لاَ تَضَامُّونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَ الْقِيَامَةِ»**.

تخريج: [صحيح] * الأعمش كان يدلس (طبقات المدلسين/ المرتبة الثانية والتلخيص الحبير: ١/ ١٩، ح: ١١٨١) وعنعن، ولحديثه شواهد كثيرة، انظر الحديث السابق والآتي، ومسند الإمام أحمد: ٢/ ٣٨٩، وأخرجه مسلم، ح: ٢٩٦٨ من حديث أبي صالح به، نحو المعنى.

Comments:

The believers shall be able to see Allâh with as much ease as they can see the moon when it is full.

179. It was narrated that Abu Sa'eed said: "We said: 'O Messenger of Allâh! Will we see our Lord?' He said: 'Do you crowd one another to see the sun at mid-day when there are no clouds?' We said: 'No.' He said: 'Do you crowd one another to see the moon on the night when it is full and there are no clouds?' We said: 'No.' He said: 'You will not crowd one another to see Him, just as you do not crowd to see these two things.'" (*Sahih*)

١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي سَعِيدٍ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَنَرَى رَبَّنَا؟ قَالَ: **«تَضَامُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ فِي غَيْرِ سَحَابٍ؟»** قُلْنَا: لاَ. قَالَ: **«فَتَضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ فِي غَيْرِ سَحَابٍ؟»** قَالُوا: لاَ. قَالَ: **«إِنَّكُمْ لاَ تَضَارُّونَ فِي رُؤْيَتِهِ إِلَّا كَمَا تَضَارُّونَ فِي رُؤْيَتِهِمَا»**.

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٦، من حديث الأعمش به، وانظر الحديثين السابقين.

180. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allâh, will we see Allâh on the Day of Resurrection? And what is the sign of that in His creation?' He said: 'O Abu Razin, do each of you not see the moon individually?' I said: 'Of course.'

١٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَنَرَى اللهَ يَوْمَ الْقِيَامَةِ؟ وَمَا آيَةُ ذٰلِكَ فِي خَلْقِهِ؟ قَالَ: **«يَا أَبَا رَزِينٍ! أَلَيْسَ كُلُّكُمْ يَرَى**

He said: 'Allâh is Greater, and that is His sign in His creation.'" (*Hasan*)

الْقَمَرَ مُخْلِياً بِهِ؟» قَالَ، قُلْتُ: بَلَىٰ. قَالَ: «فَاللهُ أَعْظَمُ، وَذٰلِكَ آيَةٌ فِي خَلْقِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، السنة، باب في الرؤية، ح: ٤٧٣١ من حديث يعلى به، وصححه الحاكم، والذهبي.

Comments:

The phrase 'each one seeing (the moon) individually' is used to convey the idea that, notwithstanding the fact that those seeing Him shall be in multitudes, no one shall have any difficulty in seeing Him.

181. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "The Messenger of Allâh ﷺ said: 'Allâh laughs at the despair of His slaves although He soon changes it.'[1] I said: 'O Messenger of Allâh, does the Lord laugh?' He said: 'Yes.' I said: 'We shall never be deprived of good by a Lord Who laughs.'"(*Hasan*)

١٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ضَحِكَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ» قَالَ، قُلْت: يَا رَسُولَ اللهِ! أَوَ يَضْحَكُ الرَّبُّ؟ قَالَ: «نَعَمْ» قُلْتُ: لَنْ نَعْدِمَ مِنْ رَبٍّ يَضْحَكُ خَيْراً.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ١١، ١٢ من حديث حماد به * وكيع حسن الحديث، جهله ابن القطان وغيره، ووثقه ابن حبان، والترمذي، والحاكم وغيرهم.

182. Waki' bin Hudus narrated that his paternal uncle Abu Razin said: "I said: 'O Messenger of Allâh, where was our Lord before He created His creation?' He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water.'" (*Hasan*)

١٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ، مَا تَحْتَهُ هَوَاءٌ، وَمَا فَوْقَهُ هَوَاءٌ وماءٌ. ثُمَّ خَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

[1] The calamity that gave rise to the despair.

تخريج: [إسناده حسن] أخرجه الترمذي، التفسير، باب ومن سورة هود، ح:٣١٠٩ من حديث يزيد به، وقال: «هذا حديث حسن».

Comments:

The word *'Amâ'* occurring in the Arabic sentence *Kâna fi 'amâ'* could stand for the cloud. It could also mean 'something beyond human comprehension'. In other words, the answer to the question asked would be beyond the understanding of man. Anyhow, there was probably the need to rationalize the answer or justify the text if the *Hadith* were Sound, it is not. It is in fact a Weak *"Hadith"*, (according to Shaikh Albâni) which needs no rationalizing.

183. It was narrated that Safwân bin Muhriz Al-Mâzini said: "We were with 'Abdullâh bin 'Umar when he was circumambulating the House; a man came up to him and said: 'O Ibn 'Umar, what did you hear the Messenger of Allâh ﷺ say about the *Najwa*?'[1] He said: 'I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: "Do you confess?" He will say: "O Lord, I confess." This will continue as long as Allâh wills, then He will say: "I concealed them for you in the world, and I forgive you for them today." Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.''' (One of the narrators) Khâlid said: "At: 'before the witnesses' there is something

١٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ ابْنُ الحارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ الْمَازِنِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ وَهُوَ يَطُوفُ بِالْبَيْتِ إِذْ عَرَضَ لَهُ رَجُلٌ فَقَالَ: يَا ابْنَ عُمَرَ! كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، ثُمَّ يُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: يَا رَبِّ! أَعْرِفُ، حَتَّى إِذَا بَلَغَ مِنْهُ مَا شَاءَ اللهُ أَنْ يَبْلُغَ قَالَ: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ»، قَالَ: «ثُمَّ يُعْطَى صَحِيفَةَ حَسَنَاتِهِ، أَوْ كِتَابَهُ، بِيَمِينِهِ»، قَالَ: «وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُنَادَى عَلَى رُؤُوسِ الأَشْهَادِ».

قَالَ خَالِدٌ: فِي «الأَشْهَادِ» شَيْءٌ مِنِ انْقِطَاعٍ.

﴿هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْۚ أَلَا لَعْنَةُ

[1] The secret conversation that Allâh will have with His slaves on the Day of Resurrection.

missing."[1] "These are the ones who lied against their Lord!' No doubt! the curse of Allâh is on the wrongdoers."[2] (*Sahih*)

ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾. [هود: ١٨]

تخريج: أخرجه البخاري، التفسير، باب قوله: «ويقول الأشهاد هؤلاء الذين كذبوا»، ح:٤٦٨٥ كما في تحفة الأشراف:٥/٤٣٧، من حديث سعيد بن أبي عروبة به، ومسلم، التوبة، باب في سعة رحمة الله تعالى على المؤمنين . . . إلخ، ح:٢٧٦٨ من طريق آخر عن قتادة به.

Comments:

a. The *Hadith* contains the affirmation of Allâh's attribute of speech. The People of the *Sunnah* hold the belief that Allâh speaks whatever He wills, whenever He wills and, to whoever He wills; and the addressee hears Him speak.

b. It speaks of a great bounty from Allâh which encourages the believers to hope for His mercy. It also mentions the disgrace of the sinners, regarding which the believers are to remain in constant fear of Allâh, since both hope and fear are the necessary ingredients of *Imân*.

184. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: "Peace be upon you, O people of Paradise." This is what Allâh says in the Verse: "*Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful."[3] He will look at them and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light

١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ: حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ، فَرَفَعُوا رُؤُوسَهُمْ، فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، يَا أَهْلَ الْجَنَّةِ! قَالَ وَذٰلِكَ قَوْلُ اللهِ: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ [يس: ٥٨] قَالَ: فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، وَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ فِي دِيَارِهِمْ».

[1] That is: 'They say' as visible in the Verse.
[2] *Hud* 11:18.
[3] *Yâ-Sîn* 36:58.

and blessing will remain with them in their abodes.'" (*Da'if*)

تخريج: [**إسناده ضعيف**] وضعفه البوصيري * الفضل الرقاشي ضعيف جدًا، جرحه أحمد وغيره (تهذيب).

185. It was narrated that 'Adi bin Hâtim said: "The Messenger of Allâh ﷺ said: 'There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth.[1] He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from the Fire, even by means of half a date, let him do so.'" (*Sahih*)

١٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ عَمَّنْ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ مِنْ [عَنْ] أَيْسَرَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئاً قَدَّمَهُ، ثُمَّ يَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».**

تخريج: أخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح:٦٥٣٩، ٧٤٤٣، ومسلم، الزكاة، باب الحث على الصدقة ولو . . . إلخ، ح:١٠١٦ من حديث الأعمش به.

Comments:

a. The *Hadith* also contains the confirmation of Allâh's attribute of speech.
b. Each person shall render his account by himself. No one in this world should, therefore, put his trust in some religious or divine person for intercession.
c. Virtuous deeds are a prerequisite for deliverance from Hell-fire.
d. Charity is also one of the means of securing deliverance from Allâh's punishment.

186. Abu Bakr bin Qais Al-Ash'ari narrated that his father said: "The Messenger of Allâh ﷺ said: 'Two gardens of silver, their vessels and everything in them;

١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرِ بْنِ

[1] i.e., his good and bad deeds.

and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (*Jannat 'Adn*)." (***Sahih***)

عَبْدِ اللهِ بْنِ قَيْسٍ الأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ تَبَارَكَ وَتَعَالَى إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

تخريج: أخرجه البخاري، التفسير، باب قوله: «ومن دونهما جنتان»، ح:٤٨٧٨-٤٨٨٠، ٧٤٤٤، ومسلم، الإيمان، باب إثبات رؤية المؤمنين ... إلخ، ح:١٨٠ من حديث أبي عبدالصمد به.

Comments:

a. The *Hadith* confirms the certainty of seeing Allâh.

b. The people of Paradise, once inside their abodes, shall be able to see their Lord – the only impediment being the Veil of His Pride. But when Allâh decides to shower His benevolence and mercy upon His servants, the screen will go and seeing will be made possible.

c. Countless and unmatched are the bounties of Allâh in Paradise. What we find mentioned in the Qur'ân and *Hadith* is only that which man can comprehend. Even the gold and silver in Paradise will be unlike the gold and silver of this world. They are superior beyond imagination.

187. It was narrated that Suhaib said: "The Messenger of Allâh ﷺ recited this Verse: 'For those who have done good is the best reward and even more.'[1] Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allâh and He wants to fulfill it." They will say: "What is it? Has Allâh not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and

١٨٧ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ صُهَيْبٍ قَالَ: تَلاَ رَسُولُ اللهِ ﷺ هٰذِهِ الآيَةَ: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦] وَقَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِداً يُرِيدُ أَنْ يُنْجِزَكُمُوهُ، فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُثَقِّلِ اللهُ مَوَازِينَنَا، وَيُبَيِّضْ وُجُوهَنَا، وَيُدْخِلْنَا الْجَنَّةَ وَيُنْجِنَا مِنَ

[1] *Yunus* 10:26.

saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allâh, Allâh will not give them anything that is more beloved to them or more delightful, than looking upon Him.'" (*Sahih*)

النَّارِ؟ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ، فَوَاللهِ، مَا أَعْطَاهُمُ اللهُ شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ، - يَعْنِي: إِلَيْهِ، - وَلاَ أَقَرَّ لِأَعْيُنِهِمْ».

تخريج: أخرجه مسلم، الإيمان، باب إثبات رؤية المومنين . . . إلخ، ح:١٨١ من حديث حماد بن سلمة به.

Comments:

a. Looking upon Allâh is the greatest and most pleasing bounty to be showered over the believers lodged in Paradise, and they will relish it more than anything else.
b. Admittance to the Paradise, in itself a blessing, will also be the means of having the pleasure of seeing their Lord.

188. It was narrated that 'Âishah said: "Praise is to Allâh Whose hearing encompasses all voices. The woman who disputed concerning her husband (*Al-Mujâdilah*) came to the Prophet ﷺ when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allâh revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband.'"[1] (*Sahih*)

١٨٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتِ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الأَصْوَاتَ، لَقَدْ جَاءَتِ الْمُجَادِلَةُ إِلَى النَّبِيِّ ﷺ، وَأَنَا فِي نَاحِيَةِ الْبَيْتِ، تَشْكُو زَوْجَهَا، وَمَا أَسْمَعُ مَا تَقُولُ: فَأَنْزَلَ اللهُ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾. [المجادلة: ١]

تخريج: [صحيح] أخرجه النسائي: ٦/١٦٨، ح: ٣٤٦٠ من حديث الأعمش به، وعلقه البخاري في التوحيد، باب قول الله تعالى: «وكان الله سميعًا بصيرًا» قبل، ح: ٧٣٨٦، وانظر، ح: ٢٠٦٣.

Comments:

a. Inclusion of this *Hadith* in this chapter is intended to confirm Allâh's attribute of hearing. It may, however, be pointed out that Allâh's attributes are totally unlike human attributes. Even the slightest sound anywhere in the universe is not outside His hearing because, like other attributes, His attribute of hearing is also limitless.

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[1] *Al-Mujâdilah* 58:1.

b. The Prophet ﷺ only followed the ordainments of Allâh. He never permitted or prohibited anything except by Allâh's command and permission. Therefore, he only gave the answer after he received the revelation from Allâh.

189. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Your Lord wrote for Himself with His Own Hand before He created the creation: "My mercy precedes My wrath."' (*Sahih*)

١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ بِيَدِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: رَحْمَتِي سَبَقَتْ غَضَبِي».

تخريج: [إسناده صحيح] أخرجه الترمذي، الدعوات، باب إن رحمتي تغلب غضبي، ح:٣٥٤٣ من حديث ابن عجلان به، وقال: «حسن صحيح غريب» * ابن عجلان صرح بالسماع عند أحمد: ٢/ ٤٣٣، وانظر، ح:٤٢٩٥.

Comments:

The *Hadith* confirms Allâh's attributes of mercy and anger. It also mentions the Hand of Allâh. It is necessary to believe in all of these, even as they are mentioned without coining similitude or imputing resemblance to anything else. It is also not right to claim or suggest that Allâh's Hand in reality symbolizes His attribute of power.

190. Talhah bin Khirâsh said: "I heard Jâbir bin 'Abdullâh say: 'When 'Abdullâh bin 'Amr bin (Harâm) was killed on the Day of Uhud, the Messenger of Allâh ﷺ met me, and said: "O Jâbir, shall I not tell you what Allâh has said to your father?" Yahya said in his *Hadith*: "And he said: 'O Jâbir, why do I see you broken-hearted?' I (Jâbir) said: 'O Messenger of Allâh, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allâh met your father?' I said: 'Yes, O Messenger of Allâh.' He said: 'Allâh never spoke to anyone except from behind a screen, but He spoke to your father

١٩٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، قَالَا: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ الْأَنْصَارِيُّ الْحِزَامِيُّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللهِ بنُ عَمْرِو بْنِ [حَرَام]، يَوْمَ أُحُدٍ، لَقِيَنِي رَسُولُ اللهِ ﷺ، فَقَالَ: «يَا جَابِرُ! أَلَا أُخْبِرُكَ مَا قَالَ اللهُ لِأَبِيكَ؟» وَقَالَ يَحْيَىٰ فِي حَدِيثِهِ، فَقَالَ: «يَا جَابِرُ! مَا لِي أَرَاكَ مُنْكَسِراً؟» قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْناً، قَالَ: «أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ؟» قَالَ: بَلَىٰ يَا رَسُولَ اللهِ! قَالَ: «مَا كَلَّمَ اللهُ أَحَداً قَطُّ إِلَّا

directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allâh said: "Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision."[1] (*Hasan*)

مِنْ وَرَاءِ حِجَابٍ، وَكَلَّمَ أَبَاكَ كِفَاحاً، فَقَالَ: يَا عَبْدِي! تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ! تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. فَقَالَ الرَّبُّ سُبْحَانَهُ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يَرْجِعُونَ، قَالَ: يَا رَبِّ! فَأَبْلِغْ مَنْ وَرَائِي قَالَ اللهُ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾.

[آل عمران: ١٦٩]

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة آل عمران، ح: ٣٠١٠ عن يحي بن حبيب به، وقال: «حسن غريب»، وصححه ابن حبان، والحاكم، وانظر، ح: ٢٨٠٠، وله شواهد عند أحمد وغيره.

Comments:

a. One should not say to a bereaved person anything that might increases his sorrow and give him pain.
b. The *Hadith* confirms Allâh's attribute of Speech.
c. After a man dies he enters the next world where it will be possible that Allâh will bless him with special attributes.
d. The *Hadith* confirms the reality of a higher rank for the martyrs.
e. It is a proof of the high status of 'Abdullah bin Harâm, that Allâh Himself asked him to decide and say what he wanted.
f. All links of men with this world are severed after death, and they can never go back to the world they have left behind. This categorical statement cuts at the root of the people's belief in the transmigration of souls.

191. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two persons — one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allâh and was martyred, then his killer repented

١٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ، كِلاَهُمَا دَخَلَ الْجَنَّةَ، يُقَاتِلُ

[1] *Âl 'Imrân* 3:169.

to Allâh and became Muslim, then he also fought in the cause of Allâh and was martyred.'" (*Sahih*)

هٰذَا فِي سَبِيلِ اللهِ فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللهُ عَلَى قَاتِلِهِ، فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللهِ فَيُسْتَشْهَدُ».

تخريج: أخرجه مسلم، الإمارة، باب بيان الرجلين يقتل أحدهما الآخر يدخلان الجنة، ح: ١٨٩٠ عن ابن أبي شيبة، وغيره به.

Comments:

a. Allâh's laughter is an expression of His pleasure. Therefore, pleasure is also an attribute of Allâh.
b. Only Allâh knows what the end of a man would be like. Even the most hardened criminal can be expected to receive Allâh's guidance at some point in life. As such it is not proper to claim, as long as a person lives, that he will not accept guidance, and as such it is not right to stop inviting him to the right path until the last breath of his life.

192. Sa'eed bin Musayyab narrated that Abu Hurairah used to say: "The Messenger of Allâh ﷺ said: Allâh will seize the earth on the Day of Resurrection, and He will roll up the heavens in His Right Hand, then He will say, "I am the Sovereign. Where are the kings of the earth?'" (*Sahih*)

١٩٢ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى وَيُونُسُ بْنُ عَبْدِ الأَعْلَى، قَالا: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**يَقْبِضُ اللهُ الأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكُ الأَرْضِ**».

تخريج: أخرجه البخاري، الرقاق، باب يقبض الله الأرض يوم القيامة، ح: ٦٥١٩، ٧٣٨٢، ومسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٧ من حديث يونس بن يزيد به.

Comments:

a. This confirms the reality of Allâh's Hand. However, it is not allowed for anyone to invent a mental picture for such attributes of Allâh. It is, instead, necessary that we believe in however much we have been told about His attributes, and not commit the mistake of likening the Divine attributes to those of the created things.
b. The sky as it exists now shall cease to exist on the Day of Resurrection.

193. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "I was in Bathâ' with a group of people, among whom was the Messenger of Allâh ﷺ. A cloud passed over

١٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ الْهَمْدَانِيُّ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللهِ بْنِ عَمِيرَةَ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ

him, and he looked at it and said: 'What do you call this?' They said: '*Sahâb* (a cloud).' He said: 'And *Muzn* (rain cloud).' They said: 'And *Muzn*.' He said: 'And '*Anân* (clouds).' Abu Bakr said: "They said: 'And '*Anân*.'" He said: 'How much (distance) do you think there is between you and the heavens?' They said: 'We do not know.' He said: 'Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)' until he counted seven heavens. 'Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allâh is above that, the Blessed and Exalted." ***(Da'if)***

ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ بِالْبَطْحَاءِ فِي عِصَابَةٍ، وَفِيهِمْ رَسُولُ اللهِ ﷺ. فَمَرَّتْ بِهِ سَحَابَةٌ، فَنَظَرَ إِلَيْهَا، فَقَالَ: «مَا تُسَمُّونَ هٰذِهِ؟» قَالُوا: السَّحَابَ. قَالَ: «وَالْمُزْنُ» قَالُوا: وَالْمُزْنُ. قَالَ: «وَالْعَنَانُ» قَالَ أَبُو بَكْرٍ: قَالُوا: وَالْعَنَانُ. قَالَ: «كَمْ تَرَوْنَ بَيْنَكُمْ وَبَيْنَ السَّمَاءِ؟» قَالُوا: لاَ نَدْرِي. قَالَ: «فَإِنَّ بَيْنَكُمْ وَبَيْنَهَا إِمَّا وَاحِداً أَوِ اثْنَيْنِ أَوْ ثَلاَثاً وَسَبْعِينَ سَنَةً، وَالسَّمَاءُ فَوْقَهَا [كَذٰلِكَ]» حَتَّى عَدَّ سَبْعَ سَمٰـوَاتٍ «ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ، بَحْرًا. بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ عَلَى ظُهُورِهِنَّ الْعَرْشُ، بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللهُ فَوْقَ ذٰلِكَ، تَبَارَكَ وَتَعَالَى».

تخريج: [إسناده ضعيف] أخرجه أبو داود، السنة، باب في الجهمية، ح:٤٧٢٣ عن محمد ابن الصباح به، والترمذي، ح:٣٣٢٠، وقال: «حسن غريب» * سماك اختلط وابن عميرة لا يعرف له سماع من الأحنف.

194. It was narrated from Abu Hurairah that the Prophet ﷺ said: "When Allâh decrees a matter in

١٩٤ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَـيْنَةَ، عَنْ عَمْرِو بْنِ

heaven, the angels beat their wings in submission to His decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.''[1] He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The *Shihâb* (shooting star) may strike him before he can pass it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true." (*Sahih*)

دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا قَضَى اللهُ أَمْراً فِي السَّمَاءِ ضَرَبَتِ الْمَلاَئِكَةُ أَجْنِحَتَهَا خُضْعَاناً لِقَوْلِهِ كَأَنَّهُ** سِلْسِلَةٌ عَلَى صَفْوَانٍ، ﴿إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ قَالُوا۟ ٱلْحَقَّ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ﴾ [سبأ: ٢٣] قَالَ، فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ بَعْضُهُمْ فَوْقَ بَعْضٍ، فَيَسْمَعُ الْكَلِمَةَ، فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، فَرُبَّمَا أَدْرَكَهُ الشِّهَابُ قَبْلَ أَنْ يُلْقِيَهَا إِلَى الَّذِي تَحْتَهُ، فَيُلْقِيهَا عَلَى لِسَانِ الْكَاهِنِ أَوِ السَّاحِرِ، فَرُبَّمَا لَمْ يُدْرَكْ حَتَّى يُلْقِيَهَا، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَتَصْدُقُ تِلْكَ الْكَلِمَةُ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ».

تخريج: [**صحيح**] أخرجه البخاري، التفسير، سورة سبأ، باب «حتى إذا فزع عن قلوبهم . . . إلخ»، ح: ٤٨٠٠، ٧٤٨١ من حديث سفيان به.

Comments:

a. Allâh's speech consists of both sound and words, which the angels are able to hear.

b. Angels possess the consciousness and knowledge of Allâh's greatness and pride. That is why they affirm their lowliness and humility on hearing the Words of Allâh. In fact, it behooves man to show greater humility than the angels because he has been given greater status.

c. Soothsayers and astrologers have their links with the evil spirits (satans). Soothsaying and astrology etc. are, therefore, rightly branded as satanic sciences. Muslims must not believe in them. They should even avoid studying them.

195. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ stood up among us and

١٩٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،

[1] *Saba'* 34: 23.

said five things. He said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.'" (*Sahih*)

عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسٰى قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهُ لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ».

تخريج: [صحيح] أخرجه مسلم، الإيمان، باب في قوله عليه السلام «إن الله لا ينام ... إلخ»، ح:١٧٩ من حديث أبي معاوية به.

Comments:

a. Sleep and rest are the needs of the creatures since they remedy the fatigue and weakness caused by work. Allâh, by contrast, is Ever Living and Sustainer of the entire creation. He is, therefore, exempt from both weariness and sleep.

b. One of the interpretations of lowering the Scales and raising them is that He, in His infinite wisdom, decreases in this life the provision for some and increases it for others.

c. Nothing in this mortal world can stand the glory of Allâh. That is why when Allâh manifested the splendor of His glory on the Mount of Sinai (i.e. the Tur), it could not stand it and was reduced to dust.

196. It was narrated that Abu Musa said: "The Messenger of Allâh ﷺ said: 'Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.'" Then Abu 'Ubaidah recited the Verse: 'Blessed is whosoever is in the fire, (i.e. the light of Allâh) and whosoever is round about it! And

١٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسٰى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لاَ يَنَامُ، وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهَا لأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ» ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: ﴿أَنْ بُورِكَ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَـٰنَ ٱللَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾. [النمل: ٨]

Glorified is Allâh, the Lord of all that exists."[1] (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق.

Comments :

a. It was not a worldly fire but, as mentioned in *Sahih Muslim*, the Light of Allâh. The Arabic expression *Hijâbuhu nur* or *Hijâbuhu nâr* means His Veil is Light or Fire.

b. 'And whosoever is roundabout the fire' means the Prophet Musa ﷺ and the Angel Jibril ﷺ (Tabari's Commentary, 11/165).

197. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Right Hand of Allâh is full and that is never affected by the continuous spending, night and day. In His other Hand is the Scale, which He raises and lowers. Have you seen what Allâh has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest.'" (*Sahih*)

١٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَمِينُ اللهِ مَلأَى، لاَ يَغِيضُهَا شَيْءٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، وَبِيَدِهِ الأُخْرَى الْمِيزَانُ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُ، قَالَ: أَرَأَيْتَ مَا أَنْفَقَ مُنْذُ خَلَقَ اللهُ السَّمٰوَاتِ وَالأَرْضَ؟ فَإِنَّهُ لَمْ يَنْقُصْ مِمَّا فِي يَدَيْهِ شَيْئاً».

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، باب ومن سورة المائدة، ح:٣٠٤٥ من حديث يزيد به، وقال: «حسن صحيح» * ابن إسحاق عنعن، وللحديث طرق عند البخاري ومسلم وغيرهما.

Comments:

a. The *Hadith* contains the mention of "Hand" as well as "Hands" for Allâh. This is also one of those phenomena (attributes) that needs unquestioning literal faith without searching for resemblance in this world. The Qur'ân speaks of the two Hands of Allâh at several places (e.g. *Sâd.* 38:75).

b. This *Hadith* describes Allâh's Hand as 'right'. The Arabic text, in fact, contains the word *Yamin* that contains the sense of *Barakah* (blessing). A *Hadith* in *Sahih Muslim* (H. 1827) says that both His Hands are *Yamin.* Therefore, to describe one of Allâh's Hands as right or blessed does not mean that the other Hand is not so. The truth is that both His Hands are blessed.

198. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say, when he was on the pulpit 'The Compeller will seize the

١٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ،

[1] *An-Naml* 27:8.

heavens and the earths in His Hand' and he clenched his fist and began to open and close it. Then He will say: "I am the Compeller! Where are the tyrants? Where are the arrogant?"' He said, the Messenger of Allâh ﷺ was turning to his right and to his left, until I saw the pulpit moving from below and I thought: 'What if it falls with the Messenger of Allâh ﷺ on it?'" (*Sahih*)

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ: «يَأْخُذُ الْجَبَّارُ سَمٰوَاتِهِ وَأَرَضِيَهُ بِيَدِهِ، - وَقَبَضَ بِيَدِهِ فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا - ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ! أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟» قَالَ، وَيَتَمَيَّلُ رَسُولُ اللهِ ﷺ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي أَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللهِ ﷺ؟

تخريج: أخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح:٢٧٨٨ من حديث عبدالعزيز وغيره به.

Comments:

a. The *Hadith* gives us an idea of Allâh's attribute of greatness and pride inasmuch as this universe, however vast it might be, is no more than a particle of dust before Him.
b. It is allowed to make an occasional show of anger in religious sermons and admonitions.

199. Nawwâs bin Sam'ân Al-Kilâbi said: "I heard the Messenger of Allâh ﷺ say: 'There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.' The Messenger of Allâh ﷺ used to say: 'O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.' And he said: 'The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the Day of Resurrection.'" (*Sahih*)

١٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ سَمِعْتُ بُسْرَ ابْنَ عُبَيْدِ اللهِ يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلَابِيُّ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ قَلْبٍ إِلَّا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمٰنِ، إِنْ شَاءَ أَقَامَهُ وَإِنْ شَاءَ أَزَاغَهُ». وَكَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «يَا مُثَبِّتَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ» قَالَ: «وَالْمِيزَانُ بِيَدِ الرَّحْمٰنِ يَرْفَعُ أَقْوَاماً وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح:٧٧٣٨ من حديث عبدالرحمن بن يزيد بن جابر به، وقال البوصيري: «هذا إسناد صحيح».

Comments:

a. The author has included this *Hadith* to prove the attribute of the Fingers for Allâh. With regard to all such *Ahâdith* the unanimous view of the pious predecessors is that we must have faith in them without imputing any kind of resemblance in them to anything in the world.

b. Giving guidance is the prerogative of Allâh alone. We must, therefore, keep asking Him for guidance and steadfastness in our adhering to faith.

c. Making someone high or low or enduing someone with honor and the other with disgrace, is sometimes decreed by Allâh in consequence of man's acts of commission or omission. At other times it is a test and trial from Allâh, and it is on the basis of his conduct in these tests and trials that man earns his high or low grades with Allâh.

200. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Allâh smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights' I think he said, 'behind the battalion.'" (*Da'if*)

٢٠٠ – حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلاَءِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِسْمَاعِيلَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَضْحَكُ إِلَى ثَلاَثَةٍ: لِلصَّفِّ فِي الصَّلاَةِ، وَلِلرَّجُلِ يُصَلِّي فِي جَوْفِ اللَّيْلِ، وَلِلرَّجُلِ يُقَاتِلُ أُرَاهُ قَالَ خَلْفَ الْكَتِيبَةِ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٣/ ٨٠ من حديث مجالد به * مجالد تقدم حاله، ح: ١١ وتلميذه مجهول (تقريب): ولبعض الحديث شاهد ضعيف عند البزار.

201. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to appear before the people during the *Hajj* season and say: 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the speech (i.e. the Message) of my Lord.'" (*Sahih*)

٢٠١ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ، - يَعْنِي: ابْنَ الْمُغِيرَةِ الثَّقَفِيَّ - عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْسِمِ، فَيَقُولُ: «أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشاً قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلاَمَ رَبِّي».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، السنة، باب في القرآن، ح: ٤٧٣٤، والترمذي، ح: ٢٩٢٥ من حديث إسرائيل به، وقال الترمذي: «حسن صحيح غريب» * سالم مذكور في

المدلسين (المرتبة الثانية) ولا يثبت هذا عنه، والله أعلم.

Comments:

'Appearing before the people' (i.e. his meeting the people) was in the hope of finding a person or tribe from amongst the people coming from all parts of the Arab world at the time of *Hajj* that could help him in his preachings, and thwart the designs of his opponents, so that the people could comprehend the truth and accept it.

202. It was narrated from Abu Dardâ' that the Prophet ﷺ said concerning the Verse: "Every day He is (engaged) in some affair."[1] "His affairs include forgiving sins, relieving distress, raising some people and bringing others low." (***Hasan***)

٢٠٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَزِيرُ ابْنُ صَبِيحٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ، فِي قَوْلِهِ تَعَالَى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] قَالَ: «مِنْ شَأْنِهِ أَنْ يَغْفِرَ ذَنْباً، وَيُفَرِّجَ كَرْباً، وَيَرْفَعَ قَوْماً، وَيَخْفِضَ آخَرِينَ».

تخريج: [حسن] أخرجه ابن أبي حاتم في تفسيره، وصححه ابن حبان (الإحسان)، ح:٦٨٩، وحسنه البوصيري * الوزير محله الصدق، ولحديثه طرق أخرى، وله طريق موقوف في شعب الإيمان، وعلقه البخاري في صحيحه: ٨/ ٧٩٨ قبل حديث: ٤٨٧٨.

Comments:

a. The *Hadith* confirms Allâh's attribute of action manifested at all times without break.

b. Forgiving sins is also one such matter in which there is absolutely no intermediary between man and God. Some misguided souls think that, even in this, an intermediary is an imperative necessity. Christians believe that forgiving the sins is within the domain of their popes and priests. Hindus consider it impossible to approach God without the mediation of the Brahmins, and it is only through them that they can have their sins forgiven. The Qur'ân, on the other hand, asks in the form of a rhetorical question: "And who can forgive sins except Allâh?" (3:135), i.e., no one has the power to do it.

Chapter 14. One Who Introduces A Good Or Evil Practice

(المعجم ١٤) - بَابُ مَنْ سَنَّ سُنَّةً حَسَنَةً أَوْ سَيِّئَةً (التحفة ١٤)

203. It was narrated from Mundhir bin Jarir that his father

٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

[1] *Ar-Rahmân* 55:29.

said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (*Sahih*)

الْمَلِكِ بْنُ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا كَانَ لَهُ أَجْرُهَا، وَمِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا لاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً».

تخريج: أخرجه مسلم، الزكاة، باب الحث على الصدقة . . . إلخ، ح:١٠١٧، العلم، عن محمد بن عبدالملك وغيره به.

Comments:

a. 'Introducing a good practice' means that a need was being felt for an act of virtue but no one was practising it, or else introducing a good practice would mean reviving the implementation of a *Sunnah* that had since been abandoned, and when someone revived it, others also took to following it. It would also apply to the situation where one devises a new methodology for the promotion of a proven act of virtue. Declaring an action as good and giving it currency in the society on the basis of one's own subjective opinion is a form of innovation (*Bid'ah*) which will attract retribution or punishment instead of recompense or reward from Allâh.

b. 'Introducing an evil practice' means a situation where a man did an evil act which was non-existent in the society. Then, taking the cue from him, others also started doing the same. The Prophet ﷺ has warned against it.

c. People engaged in the work of *Da'wah* (calling people to the right path) must be on their guard lest they themselves start doing an act or inviting others to do something, on the basis of some weak or spurious *Hadith*, not proved from the sound sources. If they do so, not only will their entire labor go to waste but they shall also have to carry on their shoulders the burden of the sins of others who followed them in that act.

d. Crediting the reward or punishment for deeds done by a person to his account is an automatic operation, by the will of Allâh, in which the person concerned has no say either way. It is, therefore, meaningless to argue in support of the concept of the transference of the reward of one man's actions to another. If such a philosophy of transference were accepted, then, by the same token, the transference of a person's sins to others will also have to be accepted.

204. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ, who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allâh ﷺ said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (*Sahih*)

٢٠٤ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَبْدِ الْوَارِثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَحَثَّ عَلَيْهِ، فَقَالَ رَجُلٌ: عِنْدِي كَذَا وَكَذَا قَالَ، فَمَا بَقِيَ فِي الْمَجْلِسِ رَجُلٌ إِلاَّ تَصَدَّقَ عَلَيْهِ بِمَا قَلَّ أَوْ كَثُرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**مَنِ اسْتَنَّ خَيْراً فَاسْتُنَّ بِهِ، كَانَ لَهُ أَجْرُهُ كَامِلاً، وَمِنْ أُجُورِ مَنِ اسْتَنَّ بِهِ وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنِ اسْتَنَّ سُنَّةً سَيِّئَةً، فاسْتُنَّ بِهِ، فَعَلَيْهِ وِزْرُهُ كَامِلاً، وَمِنْ أَوْزَارِ الَّذِي اسْتَنَّ بِهِ، وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً**».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٢٥٠ عن عبدالصمد به، وقال البوصيري: «هذا إسناد صحيح» / سقط «عن أبيه» من الأصل، وزدته من تحفة الأشراف وغيره.

205. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward

٢٠٥ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**أَيُّمَا دَاعٍ دَعَا إِلَى ضَلاَلَةٍ فاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أَوْزَارِ مَنِ اتَّبَعَهُ وَلاَ يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئاً، وَأَيُّمَا دَاعٍ دَعَا إِلَى هُدًى فاتُّبِعَ، فَإِنَّ لَهُ مِثْلَ أُجُورِ مَنِ اتَّبَعَهُ، وَلاَ يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً**».

in the slightest.'" (*Hasan*)

تخريج: [إسناده حسن] وضعفه البوصيري * الراوي عن أنس رضي الله عنه حسن الحديث راجع نيل المقصود، ح: ١٥٨٥.

Comments: 204 & 205

The term 'misguidance' as used here includes things like idolatry, innovation, sinful acts and all those actions that are forbidden in Islam. As such, anyone who invites the people, or persuades them, or cooperates with them in the doing of such acts, will receive the burden of sins equivalent to that of those who follow it. 'Guidance', on the other hand, includes things like believing in the Oneness of Allâh, following the Prophet's *Sunnah,* doing the obligatory duties, and avoiding all things that are sinful or evil. Therefore, anyone who invites others to the doing of such virtuous acts will receive a reward equivalent to the reward of all those who followed him in those matters.

206. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest.'"(*Sahih*)

٢٠٦ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ دَعَا إِلَى ضَلاَلَةٍ، فَعَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنِ اتَّبَعَهُ، لاَ يَنْقُصُ ذٰلِكَ مِنْ آثَامِهِمْ شَيْئاً».

تخريج: أخرجه مسلم، العلم، باب من سن سنةً حسنةً أو سيئةً . . . إلخ، ح: ٢٦٧٤ من حديث العلاء به.

207. It was narrated that Abu Juhaifah said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed after him, will have the reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the

٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ سُنَّةً حَسَنَةً [فَ]عُمِلَ بِهَا بَعْدَهُ، كَانَ لَهُ أَجْرُهُ وَمِثْلُ أُجُورِهِمْ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، فَعُمِلَ بِهَا بَعْدَهُ، كَانَ عَلَيْهِ وِزْرُهُ وَمِثْلُ أَوْزَارِهِمْ مِنْ غَيْرِ أَنْ

burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.'" (*Sahih*)

يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئاً».

تخريج: [صحيح] ولشواهده انظر الأحاديث السابقة من ٢٠٣ إلى ٢٠٦.

208. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one other person.'" (*Da'if*)

٢٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا مِنْ دَاعٍ يَدْعُو إِلَى شَيْءٍ إِلَّا وُقِفَ يَوْمَ الْقِيَامَةِ لَازِماً لِدَعْوَتِهِ، مَا دَعَا إِلَيْهِ، وَإِنْ دَعَا رَجُلٌ رَجُلاً**».

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم في السنة، ح:١١٢ عن ابن أبي شيبة به، وقال البوصيري: «هذا إسناد ضعيف * ليث هو ابن أبي سليم ضعفه الجمهور».

Chapter 15. One Who Revives A Sunnah That Had Died Out

(المعجم ١٥) - بَابُ مَنْ أَحْيَا سُنَّةً قَدْ أُمِيتَتْ (التحفة ١٥)

209. Kathir bin 'Abdullâh bin 'Amr bin 'Awf Al-Muzani said: "My father told me, narrating from my grandfather, that the Messenger of Allâh ﷺ said: 'Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (*Bid'ah*) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.'" (*Da'if*)

٢٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ: حَدَّثَنِي أَبِي، عَنْ جَدِّي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَعَمِلَ بِهَا النَّاسُ، كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أُجُورِهِمْ شَيْئاً، وَمَنِ ابْتَدَعَ بِدْعَةً فَعُمِلَ بِهَا، كَانَ عَلَيْهِ أَوْزَارُ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ مِنْ أَوْزَارِ مَنْ عَمِلَ بِهَا شَيْئاً**».

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، العلم، باب ما جاء في الأخذ بالسنة واجتناب البدعة، ح:٢٦٧٧ من حديث كثير به، وقال: «حسن» * كثير تقدم حاله، ح:١٦٥.

210. Kathir bin 'Abdullâh narrated from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'Whoever revives a *Sunnah* of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (*Bid'ah*) with which Allâh and His Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest.'" (*Da'if*)

٢١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي، فَإِنَّ لَهُ مِنَ الأَجْرِ مِثْلَ أَجْرِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ أُجُورِ النَّاسِ شَيْئاً، وَمَنِ ابْتَدَعَ بِدْعَةً لاَ يَرْضَاهَا اللهُ وَرَسُولُهُ، فَإِنَّ عَلَيْهِ مِثْلَ إِثْمِ مَنْ عَمِلَ بِهَا مِنَ النَّاسِ، لاَ يَنْقُصُ مِنْ آثَامِ النَّاسِ شَيْئاً**».

تخريج: [**ضعيف جدًا**] انظر الحديث السابق.

Comments:

a. The term 'dying *Sunnah*' means an action or deed perfectly in order in the sight of Islam—be it an enjoined duty or a compulsory or desirable act—that was neglected by the people out of their indolence or ignorance. And 'reviving' it means promoting it in the society once again.

b. The *Hadith* holds out a stern warning to those who try to promote innovations in the society and also invite others to indulge in them.

Chapter 16. The Virtue Of One Who Learns The Qur'ân And Teaches It

(المعجم ١٦) - **بَابُ فَضْلِ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** (التحفة ١٦)

211. It was narrated that 'Uthmân bin 'Affân said that the Messenger of Allâh ﷺ said: (According to one of the narrators) Shu'bah (he) said: 'The best of you' (and according to) Sufyân (he) said: "The most excellent of you is the one who

٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ - قَالَ شُعْبَةُ

learns the Qur'ân and teaches it." (*Sahih*)

-: «خَيْرُكُمْ». - وَقَالَ سُفْيَانُ: - «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

تخريج: أخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح:٥٠٢٧، ٥٠٢٨ من حديث علقمة به.

212. It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'The most excellent of you is the one who learns the Qur'ân and teaches it.'" (*Sahih*)

٢١٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

a. The test of a person's excellence, in consideration with Allâh, lies in his good deeds, although the general criterion in the world is to measure up the value and worth of a person by the yardstick of his wealth, his good looks and his status in the society, which is an incorrect criterion.
b. Learning and teaching the Qur'ân means learning and teaching the reading of the Qur'ân along with its rules of recitation, articulation and intonation, as well as its meaning and interpretation. And since *Hadith* is but the explication of the Qur'ân, anyone who learns the science of *Hadith* and teaches it, is also included in that roll of honors.
c. A person not following the teachings of the Qur'ân has no share in that honor, as proved from other *Ahâdith*.

213. Mus'ab bin Sa'd narrated that his father said: "The Messenger of Allâh ﷺ said: 'The best of you is one who learns the Qur'ân and teaches it.'" 'Then he (Mus'ab) took me (the narrator) by the hand and made me sit here, and I started to teach Qur'ân." (*Da'if*)

٢١٣ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ: حَدَّثَنَا الْحَارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» قَالَ: وَأَخَذَ بِيَدِي فَأَقْعَدَنِي مَقْعَدِي هٰذَا، أُقْرِىءُ.

تخريج: [إسناده ضعيف جدًا] والحديث صحيح أخرجه الدارمي:٢/٤٣٧، فضائل القرآن باب:٢، ح:٣٣٣٩ من حديث الحارث به، وقال البوصيري: «هذا إسناد ضعيف لضعف الحارث ابن نبهان» وهو متروك كما في التقريب، وح:٢١١ وغيره يغني عن حديثه.

Comments :

a. 'Âsim whose name appears in the chain of the narrators of this *Hadith* is the well known *Imâm* (authority) in the science of the Qur'ân recitation.

b. The man gifted with the capacity to do some noble work should be advised and encouraged to occupy himself in it for the benefit of the Muslim *Ummah*, as well for the sake of his own prosperity in this world and the next.

214. It was narrated from Abu Musa Al-Ash'ari that the Prophet ﷺ said: "The likeness of the believer who recites the Qur'ân is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur'ân is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell.'" (*Sahih*)

٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي [لاَ] يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

تخريج: أخرجه البخاري، فضائل القرآن، باب إثم من راءى بقراءة القرآن ... إلخ، ح:٥٠٥٩ وغيره، ومسلم، صلاة المسافرين، باب فضيلة حافظ القرآن، ح:٧٩٧ من حديث يحيى به.

Comments:

a. Both reciting the Noble Qur'ân and implementing its teachings are acts of great virtue, and are both required of all of us. Recitation being an outward quality has been likened to the sweet smell of the fruit. Implementation, on the other hand, is an internal phenomenon, since it includes qualities like deep-rooted faith, sincerity of purpose, love and fear of Allâh, as well as righteousness of conduct and piety. As such it has been likened to the taste of the fruit.

b. Both faith and conduct of a hypocrite are sour, but his recitation of the Qur'ân could be of benefit to others. That is the reason why he is likened to a flower whose sweet smell is sensed from afar, but its bad taste makes it unfit to eat.

215. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh has His own people among mankind.' They said: 'O Messenger of Allâh, who are they?' He said: 'The people of the Qur'ân, the people of Allâh and those who are closest to Him.'" (*Hasan*)

٢١٥ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ بُدَيْلٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلَّهِ أَهْلِينَ مِنَ النَّاسِ**» قَالُوا: يَا رَسُولَ اللهِ مَنْ هُمْ؟ قَالَ: «**هُمْ أَهْلُ الْقُرْآنِ، أَهْلُ اللهِ وَخَاصَّتُهُ**».

تخريج: [إسناده حسن] أخرجه النسائي في الكبرى في فضائل القرآن، ح:٥٦، والحاكم: ١/ ٥٥٦ من حديث ابن مهدي به، وصححه المنذري، والبوصيري.

Comments:

The term 'people of the Qur'ân' means the reciters, the memorizers and the learners of the meaning of the Qur'ân, in the light of the *Ahâdith* of the Prophet ﷺ, as well as those who apply the teachings of the Qur'ân in their daily lives, and also those who carry its message to others.

216. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Whoever reads the Qur'ân and memorizes it, Allâh will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.'" (*Da'if*)

٢١٦ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي عُمَرَ، عَنْ كَثِيرِ بْنِ زَاذَانَ، عَنْ عَاصِمِ بْنِ [ضَمْرَةَ]، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ أَدْخَلَهُ اللهُ الْجَنَّةَ وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدِ اسْتَوْجَبَ النَّارَ**».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، فضائل القرآن، باب ما جاء في فضل قارىء القرآن، ح:٢٩٠٥ من حديث أبي عمر حفص بن سليمان القاري به، وقال: «غريب . . .» وليس له إسناد صحيح * وحفص بن سليمان يضعف في الحديث» بل هو متروك الحديث وشيخه مجهول.

217. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Learn the Qur'ân, recite it and go to bed, for the likeness of the Qur'an and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance

٢١٧ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ الأَوْدِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ وَارْقُدُوا، فَإِنَّ**

everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.'" (*Hasan*)

مَثَلَ الْقُرْآنِ وَمَنْ تَعَلَّمَهُ فَقَامَ بِهِ، كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكاً يَفُوحُ رِيحُهُ كُلَّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَرَقَدَ وَهُوَ فِي جَوْفِهِ، كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى مِسْكٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ما جاء في سورة البقرة وآية الكرسي، ح:٢٨٧٦ من حديث أبي أسامة به، وقال: «حسن»، وصححه ابن خزيمة، وابن حبان.

218. It was narrated that Nâfi' bin 'Abdul-Hârith met 'Umar bin Khattâb in 'Usfân, when 'Umar had appointed him as his governor in Makkah. 'Umar asked: "Whom have you appointed as your deputy over the people of the valley?" He said: "I have appointed Ibn Abza over them." 'Umar said: "Who is Ibn Abza?" Nâfi' said: "One of our freed slaves." 'Umar said: "Have you appointed a freed slave over them?" Nâfi' said: "He has great knowledge of the Book of Allâh, is well versed in the rules of inheritance (*Farâ'id*) and is a (good) judge." 'Umar said: "Did not your Prophet ﷺ say: 'Allâh raises some people (in status) because of this Book and brings others low because of it?'" (*Sahih*)

٢١٨ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ وَاثِلَةَ أَبِي الطُّفَيْلِ عَنْ نَافِعِ بْنِ عَبْدِ الْحارِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، وَكَانَ عُمَرُ اسْتَعْمَلَهُ عَلَى مَكَّةَ، فَقَالَ عُمَرُ: مَنِ اسْتَخْلَفْتَ عَلَى أَهْلِ الْوَادِي؟ قَالَ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: رَجُلٌ مِنْ مَوَالِينَا. قَالَ عُمَرُ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى؟ قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللهِ تَعَالَى، عَالِمٌ بِالْفَرَائِضِ، قَاضٍ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَالَ: «إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخَرِينَ».

تخريج: أخرجه مسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه ... إلخ، ح:٨١٧ من حديث إبراهيم به.

Comments:

The *Hadith* only mentions the Book of Allâh. It, however, goes without saying, that in order to qualify for the title of a scholar of the Book, one also has to be well versed in the science of *Hadith*, since *Hadith* is both the theoretical interpretation and the practical application of the Qur'ân.

219. It was narrated that Abu Dharr said: "The Messenger of

٢١٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ غَالِبٍ الْعَبَّادَانِيُّ، عَنْ عَبْدِ

Allâh ﷺ said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allâh is better for you than praying one hundred *Rak'ah*, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand *Rak'ah*.'" (***Da'if***)

اللهِ بْنِ زِيَادٍ الْبَحْرَانِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا ذَرٍّ: لأَنْ تَغْدُوَ فَتَعَلَّمَ آيَةً مِنْ كِتَابِ اللهِ، خَيْرٌ لَكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلأَنْ تَغْدُوَ فَتَعَلَّمَ بَاباً مِنَ الْعِلْمِ، عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ، خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ».

تخريج: [**إسناده ضعيف**] أخرجه ابن عبدالبر في جامع بيان العلم وفضله: ١/ ٢٥ من حديث عبدالله بن زياد به، وحسنه المنذري، وضعفه العراقي، والبوصيري وغيرهما * علي بن زيد تقدم حاله، ح: ١١٦ وتلميذه والعباداني مستوران.

Chapter 17. The Virtue Of The Scholars, And Encouragement To Seek Knowledge

(المعجم ١٧) - **بَابُ فَضْلِ الْعُلَمَاءِ وَالْحَثِّ عَلَى طَلَبِ الْعِلْمِ** (التحفة ١٧)

220. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh wills good for a person, He causes him to understand the religion.'" (***Sahih***)

٢٢٠ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ».

تخريج: [**صحيح**] أخرجه الطبراني في الصغير، ح: ٨١٠ من حديث معمر به، ورواه أحمد (٢/ ٢٣٤) عن عبدالأعلى به * الزهري عنعن، وله شواهد كثيرة عند البخاري، ح: ٧١، ومسلم، ح: ١٠٣٧ وغيرهما.

Comments:

a. Only a person well versed in the rules of *Shari'ah* concerning all important matters of life can achieve the blessings of this world and the next. This underlines the importance and need of acquiring the knowledge of religion.

b. It also highlights the lofty position of teachers of religion. However, the only people capable of delivering this knowledge to the people after the passing away of the Prophet ﷺ are the scholars of religion. The Messenger of Allâh was himself a teacher, as the Qur'ân says: "And he (the Prophet) will instruct them in the Book and wisdom" (2:129).

The term *Hikmah* (translated as wisdom), used in the Qur'ân, stands for the understanding of the religion, namely the laws and rules of the Islamic jurisprudence.

221. It was narrated that Yunus bin Maisarah bin Halbas said: "I heard Mu'âwiyah bin Abu Sufyân narrating that the Messenger of Allâh ﷺ said: 'Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allâh wills good for a person, He causes him to understand the religion.'" (*Hasan*)

٢٢١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ، وَمَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ فِي الدِّينِ**».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ١٩/ ٣٨٥، وصححه ابن حبان، ح: ٨٢ الوليد صرح بالسماع المسلسل عند الطبراني.

Comments:

a. The expression "Goodness is a (natural) habit" means that the knowledge of the straight path is already ingrained in human nature. Thus, a person possessed of upright nature has no difficulty treading the straight path.

b. "Evil is a stubbornness" means that a person treading the path of sin is all the time contending with himself. The inciting soul pulls him to the ways of sin and tries to keep him from repentance, while his conscience tries to keep him from the ways of sin.

222. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'One *Faqih* (knowledgeable man) is more formidable against the *Shaitân* than one thousand devoted worshippers.'" (*Da'if*)

٢٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا رَوْحُ بْنُ جَنَاحٍ، أَبُو سَعِيدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ**».

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ما جاء في فضل الفقه على العبادة، ح: ٢٦٨١ من حديث الوليد به، وقال: «غريب» روح بن جناح ضعفه الجمهور، واتهمه ابن حبان وغيره.

223. It was narrated that Kathir bin Qais said: "I was sitting with Abu Dardâ' in the mosque of Damascus, when a man came to him and said: 'O Abu Dardâ', I have come to you from Al-Madinah, the city of the Messenger of Allâh ﷺ, for a

٢٢٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، عَنْ عَاصِمِ بْنِ رَجَاءِ ابْنِ حَيْوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ، مَدِينَةِ رَسُولِ اللهِ

Hadith which I have heard that you narrate from the Prophet ﷺ.' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allâh ﷺ say: "Whoever follows a path in the pursuit of knowledge, Allâh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinâr or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.'" (*Da'if*)

ﷺ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ، قَالَ: فَمَا جَاءَ بِكَ تِجَارَةٌ؟ قَالَ: لاَ. قَالَ: وَلاَ جَاءَ بِكَ غَيْرُهُ؟ قَالَ: لاَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلَى الْجَنَّةِ، وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضاً لِطَالِبِ الْعِلْمِ، وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالأَرْضِ، حَتَّى الْحِيتَانِ فِي الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، إِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ، أَخَذَ بِحَظٍّ وَافِرٍ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، العلم، ح:٣٦٤١ باب في فضل العلم، من حديث عبدالله بن داود، والترمذي، ح:٢٦٨٢، وقال: «وليس إسناده عندي بمتصل»، وصححه ابن حبان * داود ضعيف وكذا شيخه، وللحديث شواهد كثيرة ضعيفة.

Comments:

a. Scholars of religion must either sit in the mosques in order to impart knowledge to the people, or hold sessions at conveniently located places where everyone—rich or poor, high or low—can reach them and profit by their teaching.

b. It is a praiseworthy act if a man travels from one city or town to another, in order to gain knowledge from a learned man.

c. All the creatures of Allâh love and pray for the prosperity of the man who undertakes a journey in pursuit of knowledge.

d. It is a matter of great honor for the scholars of religion to be termed as the spiritual heirs of the Prophets. The honor, however, puts on their shoulders a heavy burden of responsibility to (i) make plain the essence of truth, (ii) invite the people to accept it, (iii) try to wean them away from falsehood

and, (iv) never allow greed or fear to distract them from the doing of their duty. They should, in short, try to emulate the example of the Prophets of Allâh who were the embodiments of fortitude, sincerity of purpose, and commitment to their mission of preaching the message of Islam among the people.

224. It was narrated that Anas bin Mâlik said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines." ***(Da'if)***

٢٢٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ. وَوَاضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمُقَلِّدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ**».

تخريج: [إسناده ضعيف جدًا] * حفص تقدم، ح:٢١٦، وله طرق كلها ضعيفة.

Comments:

The expression 'Every Muslim' means both men and women, since following the laws of *Shari'ah* is the bounden duty of both sexes. It is, therefore, essential for both men and women to know the permissible from the prohibited in Islam. The Prophet ﷺ also taught the tenets of our faith and its demands to both the sexes alike.

225. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever relieves a Muslim of some worldly distress, Allâh will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allâh will conceal him (his faults) in this world and on the Day of Resurrection. And whoever relieves the burden from a destitute person, Allâh will relieve him in this world and the next. Allâh will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allâh will make easy for him a path to Paradise. No people gather in one of the

٢٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وعَلِيُّ ابْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. واللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقاً إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ يَتْلُونَ كِتَابَ اللهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَنَزَلَتْ**

houses of Allâh, reciting the Book of Allâh and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allâh will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.'" (*Sahih*)

عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح:٢٦٩٩ عن ابن أبي شيبة وغيره به

Comments:

a. The *Hadith* confirms the fact that each and every action done by man shall have its appropriate reward or recompense from Allâh.
b. Not all the retribution or recompense for the deeds of man is necessarily postponed by Allâh till the next world, since some of the punishment or reward is also given in this world.
c. The *Hadith* holds out the inducement for such virtuous deeds as helping the believers in their hour of distress, concealing their faults and failures and doing one's bit to create ease for his brethren-in-faith. All of this is meant to build relationships between the Muslims on the foundation of mutual love and well-wishing.
d. Educational gatherings are like receptacles for the special mercies from Allâh. It is, therefore, important that one punctually attends and not miss his lessons in the Qur'ân and *Hadith* study circles, or in the religious institutions.
e. It is a matter of great honor for the seekers of knowledge, that Allâh approvingly mentions them to the angels with Him. It means that the pursuit of knowledge is an important means of gaining nearness to Allâh.

226. It was narrated that Zirr bin Hubaish said: "I went to Safwân bin 'Assâl Al-Murâdi and he said: 'What brought you here?' I said: 'I am seeking knowledge.' He said: 'I heard the Messenger of Allâh ﷺ say: "There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action."' (*Hasan*)

٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ، فَقَالَ: مَا جَاءَ بِكَ؟ قُلْتُ: أُنْبِطُ الْعِلْمَ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ خَارِجٍ خَرَجَ مِنْ بَيْتِهِ فِي طَلَبِ الْعِلْمِ إِلَّا وَضَعَتْ لَهُ

الْمَلَائِكَةُ أَجْنِحَتَهَا، رِضاً بِمَا يَصْنَعُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/٢٣٩، ٢٤٠ عن عبدالرزاق به، وصححه ابن حبان (موارد)، ح: ٧٩.

227. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in *Jihâd* in the cause of Allâh. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property.'" (***Hasan***)

٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ جَاءَ مَسْجِدِي هٰذَا، لَمْ يَأْتِهِ إِلَّا لِخَيْرٍ يَتَعَلَّمُهُ أَوْ يُعَلِّمُهُ، فَهُوَ بِمَنْزِلَةِ الْمُجَاهِدِ فِي سَبِيلِ اللهِ، وَمَنْ جَاءَ لِغَيْرِ ذٰلِكَ فَهُوَ بِمَنْزِلَةِ الرَّجُلِ يَنْظُرُ إِلَى مَتَاعِ غَيْرِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٤١٨ من حديث حاتم بن إسماعيل به، وصححه ابن حبان، والحاكم، والذهبي، والبوصيري.

Comments:

a. The purpose of building a mosque is not only to use it as a place for worshipping the One and Only God, but also to use it as a center for the propagation of Islam, and as a school for imparting and receiving knowledge and education.

b. Engaging in the teaching of religious sciences is also a form of *Jihâd*, since the real purpose of fighting in the cause of Allâh is to extricate the people from the misguided darkness of disbelief into the radiant light of Islam. So, if there were no centers for teaching and learning, it would be a difficult task to educate the new converts to Islam, which would nullify the very purpose of *Jihâd*.

228. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that is next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in

٢٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي عَاتِكَةَ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِهٰذَا الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ، وَقَبْضُهُ أَنْ يُرْفَعَ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ الْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ هٰكَذَا، ثُمَّ قَالَ: «الْعَالِمُ وَالْمُتَعَلِّمُ شَرِيكَانِ

the rest of the people.'" (*Da'if*)

فِي الأَجْرِ، وَلاَ خَيْرَ فِي سَائِرِ النَّاسِ».

تخريج: [إسناده ضعيف جدًا] أخرجه الطبراني في الكبير: ٨/ ٦٢، ح: ٧٨٧٥ من حديث عثمان بن أبي العاتكة به * علي بن يزيد ضعيف جدًا وكذا تلميذه.

229. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'ân and supplicating to Allâh, and the other learning and teaching. The Prophet ﷺ said: 'Both of them are good. These people are reciting Qur'ân and supplicating to Allâh, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them." (*Da'if*)

٢٢٩ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا دَاوُدُ بْنُ الزِّبْرِقَانِ، عَنْ بَكْرِ بْنِ خُنَيْسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو. قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ مِنْ بَعْضِ حُجَرِهِ، فَدَخَلَ الْمَسْجِدَ، فَإِذَا هُوَ بِحَلْقَتَيْنِ: إِحْدَاهُمَا يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللهَ، وَالأُخْرَى يَتَعَلَّمُونَ وَيُعَلِّمُونَ. فَقَالَ النَّبِيُّ: «كُلٌّ عَلَى خَيْرٍ، هٰؤُلاَءِ يَقْرَءُونَ الْقُرْآنَ وَيَدْعُونَ اللهَ، فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ، وَهٰؤُلاَءِ يَتَعَلَّمُونَ وَيُعَلِّمُونَ، وَإِنَّمَا بُعِثْتُ مُعَلِّماً» فَجَلَسَ مَعَهُمْ.

تخريج: [ضعيف] وضعفه العراقي * داود متروك وشيخه ضعفه الجمهور، وابن زياد تقدم، ح: ٥٤، وللحديث لون آخر عند الدارمي، وإسناده ضعيف لضعف الإفريقي وشيخه.

Chapter 18. He Who Conveys Knowledge

(المعجم ١٨) - بَابُ من بَلَّغَ عِلْمًا

(التحفة ١٨)

230. It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ said: "May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'"

٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ يَحْيَى ابْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بنِ ثَابِتٍ: قَالَ رَسُولُ اللهِ ﷺ: «نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ

(One of the narrators) 'Ali bin Muhammad added to it: "There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allâh; being sincere towards the rulers of the Muslims; and adhering to the *Jamâ'ah* (main body) of the Muslims." (***Hasan***)

مِنْهُ» زَادَ فِيهِ عَلِيُّ بْنُ مُحَمَّدٍ: «ثَلاَثٌ لاَ يُغَلُّ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلاَصُ الْعَمَلِ لِلَّهِ، وَالنُّصْحُ لأَئِمَّةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ».

تخريج: [حسن] أخرجه الطبراني في الكبير: ٥/ ١٥٤، ح: ٤٩٢٤ من حديث ابن نمير وغيره به، ليث تقدم، ح: ٢٠٨، ولحديثه شواهد قوية عند أبي داود، والحاكم وغيرهما.

Comments:

a. The *Hadith* speaks of the honor and esteem of those who engage themselves in acquiring the knowledge of *Hadith* and conveying it to others. It says that the Messenger of Allâh ﷺ himself has praised those that are engaged in this laudable task.

b. The *Hadith* mentions one of the benefits of learning the *Ahâdith*, which is contained in the fact that at times it happens that a man knows the *Hadith*, but is incapable of exercising his independent judgment, or deducing the rules of *Shari'ah* that could be derived from it. But the same *Hadith* lights up with another man when it reaches him, and he is either able to draw various rules of *Shari'ah* from it, or draw more rules from it than were done by the first conveyor of the *Hadith*.

c. 'Adhering to the *Jamâ'ah*' means not to create dissensions in the community, and avoid doing things that could do harm to the Muslims and good to their opponents.

231. Muhammad bin Jubair bin Mut'im narrated that his father said: "The Messenger of Allâh ﷺ stood up at Khaif in Mina and said: 'May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (***Hasan***)

Other chains with similar wording.

٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلاَمِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «نَضَّرَ اللهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا، فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي، يَعْلَى؛ ح: وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا

سَعِيدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢/ ١٢٧ ح١٥٤٢ من حديث ابن نمير به * ابن إسحاق عنعن وشيخه عبدالسلام بن أبي الجنوب ضعيف، وللحديث شواهد كثيرة عند أحمد وغيره.

232. 'Abdur-Rahmân bin 'Abdullâh narrated from his father that the Prophet ﷺ said: "May Allâh cause his face to shine, the man who hears a *Hadith* from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it." (***Sahih***)

٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**نَضَّرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيثاً فَبَلَّغَهُ، فَرُبَّ مُبَلَّغٍ أَحْفَظُ مِنْ سَامِعٍ**».

تخريج: [إسناده صحيح] أخرجه الترمذي، العلم، باب ما جاء في الحث على تبليغ السماع، ح: ٢٦٥٧ من حديث شعبة به، وقال: «حسن صحيح»، وصححه ابن حبان.

Comments:

a. The *Hadith* contains the glad tiding that each age, even after the age of the Companions, shall have its preservers (memorizers) of *Ahâdith*, regardless of whether their number is more or less.

b. Memorizing the *Ahâdith* is generally taken to mean learning them by heart, although the term would also include preserving them in black and white.

233. It was narrated that Abu Bakrah said: "The Messenger of Allâh ﷺ delivered a religious speech on the Day of Sacrifice and said: 'Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.'" (***Sahih***)

٢٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ، أَمْلاَهُ عَلَيْنَا: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، وَعَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي بَكْرَةَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «**لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ، أَوْعَى لَهُ مِنْ سَامِعٍ**».

تخريج: [إسناده صحيح جليل] وأصله متفق عليه بإختلاف يسير، البخاري، الحج، باب الخطبة أيام منىً، ح:١٧٤١، ومسلم، القسامة، باب تغليظ تحريم الدماء . . . إلخ، ح:١٦٧٩.

234. Bahz bin Hakim narrated from his father that his grandfather Mu'âwiyah Al-Qushairi said: "The Messenger of Allâh ﷺ said: 'Let the one who is present convey to the one who is absent.'" (***Hasan***)

٢٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَلَا لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ**».

تخريج: [إسناده حسن] أخرجه أحمد:٥/٥ من حديث بهز به، وحسنه البوصيري.

Comments:

The expression 'Those who are absent' also includes those who, being present somewhere else at that time, were not able to hear the Prophet's word first hand. It also includes those that were to come after that period, but had the benefit of hearing the words of the Prophet ﷺ from the lips of the Companions ﷺ.

235. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Let those of you who are present convey it to those of you who are absent." (***Da'if***)

٢٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: حَدَّثَنِي قُدَامَةُ ابْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ التَّمِيمِيِّ، عَنْ أَبِي عَلْقَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ**».

تخريج: [إسناده ضعيف] أخرجه أبو داود، التطوع، باب من رخص فيهما . . . إلخ، ح:١٢٧٨، والترمذي، ح:٤١٩ عن أحمد بن عبدة من حديث قدامة به، وقال: «غريب» * ابن الحصين مجهول (تقريب)، والحديث السابق يغني عنه.

236. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'May Allâh cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from

٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ، عَنْ مُعَانِ ابْنِ رِفَاعَةَ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُخْتٍ الْمَكِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ

اللهِ ﷺ: «نَضَّرَ اللهُ عَبْداً سَمِعَ مَقَالَتِي فَوَعَاهَا، ثُمَّ بَلَّغَهَا عَنِّي. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ، وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ».

me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (***Hasan***)

تخريج: [حسن] أخرجه أحمد عن أبي المغيرة عن معان به، وهو ضعيف لين الحديث، وللحديث طريق حسن عند ابن عبدالبر في كتاب العلم.

(المعجم ١٩) - بَابُ مَنْ كَانَ مِفْتَاحًا لِلْخَيْرِ (التحفة ١٩)

Chapter 19. One Who Opens The Door To Good

٢٣٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ، مَغَالِيقَ لِلشَّرِّ، وَإِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِلشَّرِّ، مَغَالِيقَ لِلْخَيْرِ، فَطُوبَى لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ، وَوَيْلٌ لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ».

237. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allâh places the keys to good, and woe to those in whose hands Allâh places the keys to evil.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه ابن أبي عاصم على اختلاف في السند * محمد بن أبي حميد ضعيف، وللحديث طرق ضعيفة عند ابن أبي عاصم وغيره.

٢٣٨ - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الأَيْلِيُّ، أَبُو جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ هٰذَا الْخَيْرَ خَزَائِنُ، وَلِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحاً لِلْخَيْرِ، مِغْلَاقاً لِلشَّرِّ، وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللهُ مِفْتَاحاً

238. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allâh makes a key to good and a lock for evil, and woe to the one whom Allâh makes a key to evil and a lock to good." (***Da'if***)

لِلشَّرِّ، مِغْلاَقاً لِلْخَيْرِ».

تخريج: [إسناده ضعيف] أخرجه الأصبهاني في الحلية: ٨/ ٣٢٩ من حديث هارون بن سعيد به، وقال: «غريب» . . . إلخ * عبدالرحمٰن بن زيد ضعيف كما في التقريب وغيره.

Comments:

Arabic phrases, literally translated here as 'keys of good' and 'locks of evil', are in fact expressions meaning 'the people who open the door of good and close the door of evil', and so on. Thus, in plain language the person possessing the keys of good is the one whom Allâh grants the ability to attract more and more people to the path of good, and block the path of evil and, thus, keep the people from falling into error. On the other hand, the person who chooses to be an associate of the Devil, would be the one who opens the door of evil through which multitudes of people go astray, and take the path of Hell. Such a man can be said to have closed the door of good on the people and kept them from taking the path of guidance.

Chapter 20. The Reward Of One Who Teaches The People

(المعجم ٢٠) - بَابُ ثَوَابِ مُعَلِّمِ النَّاسِ الْخَيْرَ (التحفة ٢٠)

239. It was narrated that Abu Dharr said: "I heard the Messenger of Allâh ﷺ say: 'Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea." ***(Da'if)***

٢٣٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَفْصُ ابْنُ عُمَرَ، عَنْ عُثْمَانَ بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**إِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمٰوَاتِ وَمَنْ فِي الأَرْضِ، حَتَّى الْحِيتَانِ فِي الْبَحْرِ**».

تخريج: [إسناده ضعيف] أخرجه الآجري في «أخلاق العلماء» * عثمان بن عطاء الخراساني ضعيف وكذا أبوه، وحفص بن عمر مجهول (تقريب)، وله شواهد منها الحديث السابق (٢٢٣).

Comments:

a. 'Everyone in the heavens' means the angels, and 'on earth' means Allâh's creation on earth, namely animals, minerals, insects, birds and sea creatures, etc. The presence of a virtuous man on earth is a blessing for all the creatures.

b. The *Hadith* confirms the high place of honor and status of teachers and preachers before Allâh. Conveyance of Allâh's Message and propagating it could be done either through word of mouth, or writing, or formal teaching, provided that the promised honor will only go to a person if he is also acting upon the knowledge he is delivering to others.

240. Sahl bin Mu'âdh bin Anas narrated from his father that the Prophet ﷺ said: "Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest." (*Hasan*)

٢٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسى الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ عَلَّمَ عِلْماً، فَلَهُ أَجْرُ مَنْ عَمِلَ بِهِ. لاَ يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ».

تخريج: [إسناده حسن] . . .

Comments:

It is because giving knowledge to others is also a form of preaching. The reward of one who engages in inviting others to the path of virtue has already been mentioned under *Ahâdith* 205 and 206.

241. 'Abdullâh bin Abi Qatâdah narrated that his father said: "The Messenger of Allâh ﷺ said: 'The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.'" (*Hasan*)

Another chain with similar meaning.

٢٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلاَثٌ: وَلَدٌ صَالِحٌ يَدْعُو لَهُ، وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ».

[قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ، [عَنْ] مُحَمَّدِ بْنِ يَزِيدَ بْنِ سِنَانٍ الرَّهَاوِيُّ: حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ، يَعْنِي أَبَاهُ: حَدَّثَنِي زَيْدُ ابْنُ أَبِي أُنَيْسَةَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ سَمِعْتُ رَسُولَ اللهِ ﷺ. فَذَكَرَ نَحْوَهُ].

تخريج: [حسن] أخرجه النسائي في الكبرى، وصححه ابن حبان، والمنذري.

Comments:

a. Children, both sons and daughters, are the priceless gifts of God. The best way to pay one's thanks to Allâh for these gifts is to give the children good education and breeding, so that they grow into good Muslims and useful

members of the society.

b. 'Ongoing charity' means doing things whose benefit endures for a long period of time. For instance, it is an act of ongoing charity to make provision of water to the people in a place of scarcity. Another example would be the teaching of the skills of a trade or profession to an unemployed person, so that he is able to earn his livelihood through lawful means.

c. Teaching a branch of knowledge to someone or doing some useful scholarly work, is also an act of virtue whose reward shall endure. Works compiled by the scholars of *Ahâdîth* and other scholars also fall in that category; their reward shall also continue to flow to the compilers as long as the people keep benefiting by them.

242. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'ân that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.'" (***Da'if***)

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو عَبْدِ اللهِ الأَغَرُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ، عِلْماً عَلَّمَهُ وَنَشَرَهُ، وَوَلَداً صَالِحاً تَرَكَهُ، وَمُصْحَفاً وَرَّثَهُ، أَوْ مَسْجِداً بَنَاهُ أَوْ بَيْتاً لاِبْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْراً أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ».

تخريج: **[إسناده ضعيف]** أخرجه البيهقي في شعب الإيمان، وصححه ابن خزيمة، وحسنه المنذري * الوليد لم يصرح بالسماع المسلسل وشيخه ضعفه الجمهور.

Comments:

The *Hadith* only mentions a few acts of virtue that would attract Allâh's mercy and form a basis for the forgiving of a person's sins and the raising of his status after his death, as though the occurrence of his good deeds were still continuing.

It may be noted that all the acts of virtue mentioned in the *Hadith* are those that the dying person had himself performed during his lifetime. Acts like the reading of the Qur'ân or performing the prayers on the dead person's behalf do not figure in the list.

243. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother." (***Da'if***)

٢٤٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ: حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عُبَيْدِ اللهِ بْنِ طَلْحَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْماً، ثُمَّ يُعَلِّمَهُ أَخَاهُ الْمُسْلِمَ**».

تخريج: [إسناده ضعيف] أخرجه المزي في تهذيب الكمال عن يعقوب به، الحسن عنعن تقدم، ح: ١٧، وضعفه البوصيري.

Chapter 21. He Who Dislikes Having People Walk Behind Him

(المعجم ٢١) - بَابُ مَنْ كَرِهَ أَنْ يُوطَأَ عَقِبَاهُ (التحفة ٢١)

244. It was narrated from Shu'aib bin 'Abdullâh bin 'Amr that his father said: "The Messenger of Allâh ﷺ was never seen eating while reclining or making two men walk behind him." (***Sahih***)

Other chains with the same meanings.

٢٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللهِ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: مَا رُئِيَ رَسُولُ اللهِ ﷺ يَأْكُلُ مُتَّكِئاً قَطُّ، وَلاَ يَطَأُ عَقِبَيْهِ رَجُلاَنِ.

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا حَازِمُ بْنُ يَحْيَىٰ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، صَاحِبُ الْقَفِيزِ، حَدَّثَنَا مُوسى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

تخريج: [صحيح] أخرجه أبو داود، الأطعمة، باب في الأكل متكئًا، ح: ٣٧٧١ عن موسى ابن إسماعيل به * شعيب هو ابن محمد بن عبدالله بن عمرو، وقوله «عن أبيه» أي عن جده عبدالله ابن عمرو كما في تحفة الأشراف (٦/ ٣٠٢، ح: ٨٦٥٦) ونحوه في المستدرك (٤/ ٢٧٩).

Comments:

a. It is a sign of vanity or pride on the part of a man that he walks in front and makes others walk behind him. It means that the person concerned

thinks himself superior to others and cannot bear others to walk alongside himself.

b. Some people follow the custom that if a 'holy' man or an elderly person is sitting on a couch, they will not share the couch with him but sit on the ground. This is again a bad custom, since there is more humiliation in it than in walking behind someone.

245. It was narrated that Abu Umâmah said: "The Prophet ﷺ walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud." *(Da'if)*

٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا مُعَانُ بْنُ رِفَاعَةَ: حَدَّثَنِي عَلِيُّ ابْنُ يَزِيدَ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ قَالَ: مَرَّ النَّبِيُّ ﷺ، فِي يَوْمٍ شَدِيدِ الْحَرِّ نَحْوَ بَقِيعِ الْغَرْقَدِ، وَكَانَ النَّاسُ يَمْشُونَ خَلْفَهُ، فَلَمَّا سَمِعَ صَوْتَ النِّعَالِ وقَرَ ذٰلِكَ فِي نَفْسِهِ، فَجَلَسَ حَتَّى قَدَّمَهُمْ أَمَامَهُ، لِئَلَّا يَقَعَ فِي نَفْسِهِ شَيْءٌ مِنَ الْكِبْرِ.

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، ح:٢٢٨، ٢٤٥ لضعف معان وعلي ابن يزيد.

246. It was narrated that Jâbir bin 'Abdullâh said: "When the Prophet ﷺ walked, his Companions would walk in front of him, and he would leave his back for the angels." *(Hasan)*

٢٤٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا مَشَى، مَشَى أَصْحَابُهُ أَمَامَهُ، وَتَرَكُوا ظَهْرَهُ لِلْمَلَائِكَةِ.

تخريج: [حسن] أخرجه أحمد:٣/ ٣٠٢ عن وكيع به، وصححه البوصيري * الثوري عنعن، وحديث أبي عوانة عن الأسود شاهد له عند أحمد (٣/ ٣٩٧، ٣٩٨، ح:١٥٣٥٥) وحديث شعبة (المستدرك:٤/ ٢٨١) يخالفه والله أعلم.

Comments:

a. What we learn from this *Hadith* is that it is all right, that of the people, some walk in front of the revered person and others behind him. What is forbidden is that all of them walk behind him.

b. It is no offense to the dignity of the revered person that people walk in front of him.

Chapter 22. Taking Care Of The Seekers Of Knowledge

(المعجم ٢٢) - بَابُ الْوُصَاةِ بِطَلَبَةِ الْعِلْمِ (التحفة ٢٢)

247. Abu Sa'eed Al-Khudri narrated that the Messenger of Allâh ﷺ said: "People will come to you seeking knowledge. When you see them, say to them, 'Welcome, welcome,' in obedience to the injunctions of the Messenger of Allâh ﷺ, and instruct them in knowledge."

(One of the narrators said) "I said to Al-Hakam: 'What is *'Iqnuhum*?' He said: 'Instruct them.'" ***(Da'if)***

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحارِثِ بْنِ رَاشِدٍ الْمِصْرِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدَةَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «سَيَأْتِيكُمْ أَقْوَامٌ يَطْلُبُونَ الْعِلْمَ، فَإِذَا رَأَيْتُمُوهُمْ فَقُولُوا لَهُمْ: مَرْحَباً مَرْحَباً بِوَصِيَّةِ رَسُولِ اللهِ ﷺ، وَاقْنُوهُمْ».

قُلْتُ لِلْحَكَمِ: مَا «اقْنُوهُمْ؟» قَالَ: عَلِّمُوهُمْ.

تخريج: [إسناده ضعيف جدًا] أخرجه الترمذي، العلم، باب ما جاء في الاستيصاء بمن يطلب العلم، ح: ٢٦٥٠ من حديث أبي هارون به، وذكر كلامًا * وأبوهارون متروك، كذبه حماد ابن زيد وابن معين وغيرهما.

Comments:

a. Blessed are the seekers of the knowledge as given by the Prophet ﷺ, because these are the people who have been declared as deserving of a warm welcome by the Prophet ﷺ himself. It is true that other arts and sciences do not fall in that category, yet the learning of them is also the need of the society.

b. It is the duty of the scholars of religion to treat their students with kindness and love, and make them aware of the place of honor occupied by the religious sciences, so that the students feel inspired to learn them with zeal and passion, and bear with patience the hardships, if any, faced by them in their acquisition of that knowledge.

248. It was narrated that Ismâ'il said: "We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs,[1] then he (Hasan) said: 'We entered upon Abu Hurairah to

٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ هِلاَلٍ، عَنْ إِسْمَاعِيلَ قَالَ: دَخَلْنَا عَلَى الْحَسَنِ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى أَبِي

[1] Tucked up his legs: i.e., he was sitting with his legs stretched out in front of him, but when they entered he tucked up his legs (to sit cross-legged) as a sign of respect, good manners and giving them space.

inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: "We entered upon the Messenger of Allâh ﷺ until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: 'After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.'" (*Maudu'*)

A narrator said: By Allâh! we came across some people who did not welcome us, greet us, nor teach us until we used to go to them, then they treated us rudely.

هُرَيْرَةَ نَعُودُهُ حَتَّى مَلأْنَا الْبَيْتَ، فَقَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: دَخَلْنَا عَلَى رَسُولِ اللهِ ﷺ حَتَّى مَلأْنَا الْبَيْتَ، وَهُوَ مُضْطَجِعٌ لِجَنْبِهِ، فَلَمَّا رَآنَا قَبَضَ رِجْلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ **سَيَأْتِيكُمْ أَقْوَامٌ مِنْ بَعْدِي يَطْلُبُونَ الْعِلْمَ، فَرَحِّبُوا بِهِمْ، وَحَيُّوهُمْ وَعَلِّمُوهُمْ**».

قَالَ: فَأَدْرَكْنَا، وَاللهِ، أَقْوَاماً، مَا رَحَّبُوا بِنَا وَلاَ حَيَّوْنَا وَلاَ عَلَّمُونَا، إِلَّا بَعْدَ أَنْ كُنَّا نَذْهَبُ إِلَيْهِمْ فَيَجْفُونَا.

تخريج: [إسناده موضوع] مُعلّى بن هلال كذاب، اتفق النقاد على تكذيبه.

Comments:

Shaikh Albâni has described it as a fabricated *'Hadith'*. Obviously, Al-Hasan Basri is a successor of the Companions. His only teachers were the Companions and their venerable successors. It is, therefore, hard to believe that they treated their disciples inappropriately.

249. It was narrated that Abu Hârun Al-'Abdi said: "When we came to Abu Sa'eed Al-Khudri, he would say: 'Welcome, in accordance with the injunction of the Messenger of Allâh ﷺ, for the Messenger of Allâh ﷺ said to us: "The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them." (*Da'if*)

٢٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو ابْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنَّا إِذَا أَتَيْنَا أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: مَرْحَباً بِوَصِيَّةِ رَسُولِ اللهِ ﷺ. إِنَّ رَسُولَ اللهِ ﷺ قَالَ لَنَا: «**إِنَّ النَّاسَ لَكُمْ تَبَعٌ، وَإِنَّهُمْ سَيَأْتُونَكُمْ مِنْ أَقْطَارِ الأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْراً**».

تخريج: [ضعيف جدًا] انظر، ح: ٢٤٧ .

Chapter 23. Gaining Benefit From Knowledge And Acting In Accordance With It

(المعجم ٢٣) - [بَابُ] الانْتِفَاعِ بِالْعِلْمِ وَالْعَمَلِ بِهِ (التحفة ٢٣)

250. It was narrated that Abu Hurairah said: "One of the supplications that the Prophet ﷺ used to say was: *'Allâhumma, inni a'udhu bika min 'ilmin lâ yanfa'u, wa min du'â'in lâ yusma'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u* [O Allâh, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].'" (*Sahih*)

٢٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ».

تخريج: [صحيح] أخرجه النسائي:٨/ ٢٨٤، ح:٥٥٣٨ من حديث أبي خالد به، وله شاهد حسن عند أبي داود، ح:١٥٤٨، والنسائي، ح:٥٥٣٩، وصححه الحاكم، والذهبي.

Comments:

a. Beneficial knowledge for which the supplication has been made in the *Hadith*, is that knowledge which is also acted upon, since it is the virtuous deeds that are of benefit to a person not only in this world but also in the next.

b. 'A supplication that is not heard' means a *prayer that is not answered*. 'Seeking refuge from it' means praying to Allâh to answer all of one's supplications, and enable him to articulate his supplications with all its precedent conditions, so that they are met with approval. 'A soul that is not satisfied' means a soul craving for worldly riches and fame, and position of authority. Yearning for more and more knowledge and not resting satisfied with the present, is the happy trait of a man's character. That is why we have been commanded to pray to *Allâh* thus: "O my Lord! Increase me in knowledge." (20:114)

251. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: *'Allâhumma, anfa'ni bima 'allamtani, wa 'allimni mâ yanfa'uni, wa zidni 'ilman. Wa'l-hamdu Lillâhi 'ala kulli hâl.* [O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me,

٢٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْماً. وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

and increase my knowledge. Praise is to Allâh in all circumstances].'" (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب «سبق المفردون ... إلخ»، ح:٣٥٩٩ من حديث ابن نمير به، وذكر كلامًا * موسى بن عبيدة ضعيف وشيخه مجهول (تقريب)، ولبعض الحديث شواهد عند الحاكم:١/ ٥١٠ .

Comments:

Alongside the prayer for grant of useful knowledge, the supplication also includes prayer to the effect that Allâh make beneficial the knowledge already granted by Him to the supplicating servant.

252. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires knowledge by which the pleasure of Allâh is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.'" (*Hasan*)

Another chain with similar wording.

٢٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ و[سُرَيْجٌ] ابْنُ النُّعْمَانِ. قَالاَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَعْمَرٍ، أَبِي طُوَالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ، لاَ يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ»** يَعْنِي: رِيحَهَا.

[قَالَ أَبُو الْحَسَنِ: أَنْبَأَنَا أَبُو حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب في طلب العلم لغير الله، ح:٣٦٦٤ عن ابن أبي شيبة به مختصرًا، وصححه ابن حبان، والحاكم، والذهبي.

Comments:

a. 'Not to be able to smell the fragrance of Paradise' means that the person under reference shall be far away from Paradise and, not to speak of the sight of Paradise, he shall not even get a scent of it. It so happens in the world that the scent reaches where even the sound cannot. Being so far away from Paradise obviously means that he shall straightaway go to Hell. May Allâh protect us all from this!

b. Learning the religious sciences for purposes of material gains has been condemned, because a person with this characteristic would certainly misrepresent the laws of the *Shari'ah* for worldly gains, since his sole intention would be to deceive the people and get them to serve his selfish

designs. Thus, instead of guidance, he will make himself a carrier of misguidance.

c. Acquiring the knowledge of worldly sciences with the purpose of being able to earn one's livelihood through lawful means is not included in this condemnation.

253. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell." (*Da'if*)

٢٥٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَمَّادُ ابْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا أَبُو كَرِبٍ الأَزْدِيُّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ طَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ، أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ، فَهُوَ فِي النَّارِ».

تخريج: [**إسناده ضعيف**] * حماد ضعيف وشيخه مجهول (تقريب)، وللحديث شواهد عند الترمذي، ح:٢٦٥٤.

Comments:

a. Anyone who acquires knowledge without sincerity of intention is generally prompted by such motives as have been mentioned in the *Hadith*. His evil intention, therefore, will drive him to Hell.

b. There are people who either want to be more and more famous among the population, and also wish that many titles are added to their names both in speech and writing. Or else their aim is to secure a high position in a religious or political organization. With these aims in view, they use various tactics for the glorification of self, and the degradation of other scholars. The main reason behind all this is their lack of sincerity.

254. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)." (*Da'if*)

٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، وَلاَ لِتُمَارُوا بِهِ السُّفَهَاءَ، وَلاَ تَخَيَّرُوا بِهِ الْمَجَالِسَ. فَمَنْ فَعَلَ ذٰلِكَ، فَالنَّارُ النَّارُ».

تخريج: [**إسناده ضعيف**] أخرجه ابن عبدالبر في العلم، وصححه ابن حبان، ح:٩٠، والحاكم:١/٨٦، والذهبي * ابن جريج وشيخه عنعنا، وله شواهد.

255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "There will be some people among my *Ummah* (nation) who will gain knowledge of the religion, and they will recite Qur'ân, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the *Qatâd*[1] except thorns, so nothing can be gained from being close to them except (sins).'" ***(Da'if)***

(One of the narrators) Muhammad bin As-Sabbâh said: "It is as if he meant, 'except sins.'"

٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**إِنَّ أُنَاساً مِنْ أُمَّتِي سَيَتَفَقَّهُونَ فِي الدِّينِ، وَيَقْرَءُونَ الْقُرْآنَ، وَيَقُولُونَ: نَأْتِي الأُمَرَاءَ فَنُصِيبُ مِنْ دُنْيَاهُمْ وَنَعْتَزِلُهُمْ بِدِينِنَا، وَلاَ يَكُونُ ذٰلِكَ، كَمَا لاَ يُجْتَنَى مِنَ الْقَتَادِ إِلَّا الشَّوْكُ، كَذٰلِكَ لاَ يُجْتَنَى مِنْ قُرْبِهِمْ إِلَّا**».

قَالَ مُحَمَّدُ بْنُ الصَّبَّاحِ: كَأَنَّهُ يَعْنِي: الْخَطَايَا.

تخريج: [إسناده ضعيف] * الوليد بن مسلم «ثقة لكنه كثير التدليس والتسوية» (تقريب) وعنعن.

256. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from the pit of grief.' They said: 'O Messenger of Allâh, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allâh, who will enter it?' He said: 'It has been prepared for reciters of the Qur'ân who want to show off their deeds. The most hateful of reciters of the Qur'ân to Allâh are those who visit the rulers.'" ***(Da'if)***

٢٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ ابْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**تَعَوَّذُوا بِاللهِ مِنْ جُبِّ الْحُزْنِ**» قَالُوا: يَا رَسُولَ اللهِ! وَمَا جُبُّ الْحُزْنِ؟ قَالَ: «**وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَمِائَةِ مَرَّةٍ**»

[1] Tragacanth, a thorny shrub.

قِيلَ: يَا رَسُولَ اللهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: «**أُعِدَّ لِلْقُرَّاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ، وَإِنَّ مِنْ أَبْغَضِ الْقُرَّاءِ إِلَى اللهِ الَّذِينَ يَزُورُونَ الأُمَرَاءَ**».

قَالَ الْمُحَارِبِيُّ: الْجَوَرَةَ. [قال أَبُو الحَسَنِ: حَدَّثَنَا حَازِمُ بنُ يَحْيَى: حَدَّثَنَا أَبُو بَكْر بنُ أبي شَيْبَةَ، ومُحَمَّدُ بنُ نُمَير، قالاَ: حَدَّثَنَا ابنُ نُمَيرٍ، عَنْ مُعَاوِيَةَ النَّصرِيِّ، وكَانَ ثِقَةً، ثم ذَكَرَ الحَدِيثَ نَحْوَهُ بإِسْنَادِهِ].

حَدَّثنا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو غَسَّانَ، مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، قَالَ مَالِكُ بْنُ إِسْمَاعِيلَ: قَالَ عَمَّارٌ: لاَ أَدْرِي مُحَمَّدٌ أَوْ أَنَسُ بْنُ سِيرِينَ.

Other chains of narrators.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب، ح:٢٣٨٣ من حديث المحاربي به، وقال: «حسن غريب» * عمار ضعيف الحديث وكان عابدًا وشيخه مجهول (تقريب).

٢٥٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، عَنْ نَهْشَلٍ، عَنِ الضَّحَّاكِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ، قَالَ: لَوْ أَنَّ أَهْلَ الْعِلْمِ صَانُوا الْعِلْمَ وَوَضَعُوهُ عِنْدَ أَهْلِهِ لَسَادُوا بِهِ أَهْلَ زَمَانِهِمْ، وَلٰكِنَّهُمْ بَذَلُوهُ لأَهْلِ الدُّنْيَا لِيَنَالُوا بِهِ مِنْ دُنْيَاهُمْ، فَهَانُوا عَلَيْهِمْ، سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِداً، هَمَّ آخِرَتِهِ، كَفَاهُ اللهُ هَمَّ دُنْيَاهُ، وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللهُ فِي أَيِّ أَوْدِيَتِهَا هَلَكَ**».

[قَالَ أَبُو الْحَسَنِ: حَدَّثَنَا حَازِمُ بْنُ

257. It was narrated that 'Abdullâh bin Mas'ud said: "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allâh will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues,

Allâh will not care in which of these valleys he is destroyed.'" (*Da'if*)

Another chain with similar wording.

يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، قَالاَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُعَاوِيَةَ النَّصْرِيِّ، وَكَانَ ثِقَةً، ثُمَّ ذَكَرَ الْحَدِيثَ بِنَحْوِهِ بِإِسْنَادِهِ].

تخريج: [إسناده ضعيف جدًا] أخرجه ابن أبي شيبة، وضعفه البوصيري * نهشل بن سعيد متروك، كذبه إسحاق بن راهويه، (وانظر، ح:٤١٠٦).

Comments:

a. The *Hadith* tells us that a man must keep an eye on the gains and losses of the Hereafter, even in matters mundane and temporal. A true believer thus sacrifices his worldly benefits for his gains in the Hereafter. Consequently, he relishes, rather than grieve over his worldly losses and sacrifices, and thus becomes secure from all worldly concerns.

b. Neglecting the Hereafter has its evil consequences, even in this world, to the extent that anyone who does it, is always plagued by worries and concerns. He falls into grief at anything that he loses, while a true believer maintains his patience and fortitude for the simple reason that he hopes of a better reward in the Hereafter.

258. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever seeks knowledge for a reason other than for the sake of Allâh, or intends it for a purpose other than for the sake of Allâh, let him take his place in Hell." (*Da'if*)

٢٥٨ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ، [وَأَبُو بَدْرٍ]، عَبَّادُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْهُنَائِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ الْهُنَائِيُّ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْكٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ طَلَبَ الْعِلْمَ لِغَيْرِ اللهِ، أَوْ أَرَادَ بِهِ غَيْرَ اللهِ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، العلم، باب فيمن يطلب بعلمه الدنيا، ح:٢٦٥٥ من حديث محمد ابن عباد به، وقال: «حسن غريب» * خالد بن دريك لم يدرك ابن عمر رضي الله عنهما.

259. It was narrated that Hudhaifah said: "I heard the Messenger of Allâh ﷺ say: 'Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people's attention, for

٢٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَاصِمٍ الْعَبَّادَانِيُّ: حَدَّثَنَا بَشِيرُ بْنُ مَيْمُونٍ قَالَ: سَمِعْتُ أَشْعَثَ ابْنَ سَوَّارٍ، عَنِ ابْنِ سِيرِينَ، عَنْ حُذَيْفَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَعَلَّمُوا الْعِلْمَ لِتُبَاهُوا بِهِ الْعُلَمَاءَ، أَوْ لِتُمَارُوا**

whoever does that will be in Hell.'" (*Da'if*)

بِهِ السُّفَهَاءَ، أَوْ لِتَصْرِفُوا وُجُوهَ النَّاسِ إِلَيْكُمْ، فَمَنْ فَعَلَ ذٰلِكَ، فَهُوَ فِي النَّارِ».

تخريج: [ضعيف] وقال البوصيري: «هذا إسناد ضعيف» * بشير بن ميمون متروك متهم وأشعث بن سوار ضعيف (تقريب)، وللحديث شواهد، منها الحديث السابق، ح:٢٥٤.

260. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, Allâh will admit him to Hell.'" (*Da'if*)

٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَنْبَأَنَا وَهْبُ بْنُ إِسْمَاعِيلَ الأَسَدِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَعَلَّمَ الْعِلْمَ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ، وَيُجَارِيَ بِهِ السُّفَهَاءَ، وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللهُ جَهَنَّمَ».

تخريج: [ضعيف] قال البوصيري: «هذا إسناد ضعيف لاتفاقهم علىٰ ضعف عبدالله بن سعيد» وهو متروك كما في التقريب، وله شواهد منها، ح:٢٥٤، ٢٥٩.

Chapter 24. One Who Is Asked About Knowledge But He Conceals It

(المعجم ٢٤) - بَابُ مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ (التحفة ٢٤)

261. It was narrated from Abu Hurairah that the Prophet ﷺ said: "There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire." (*Hasan*)

Another chain with similar wording.

٢٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا عُمَارَةُ بْنُ زَاذَانَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ: حَدَّثَنَا عَطَاءٌ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ يَحْفَظُ عِلْماً فَيَكْتُمُهُ، إِلاَّ أُتِيَ بِهِ يَوْمَ الْقِيَامَةِ مُلْجَماً بِلِجَامٍ مِنَ النَّارِ».

قَالَ أَبُو الْحَسَنِ، أَيِ الْقَطَّانُ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عُمَارَةُ بْنُ زَاذَانَ، فَذَكَرَ نَحْوَهُ.

تخريج: [حسن] أخرجه أبو داود، العلم، باب كراهية منع العلم، ح:٣٦٥٨، والترمذي، ح:٢٦٤٩ من حديث علي بن الحكم به، وقال: «حسن»، وصححه ابن حبان، ح:٩٥ وله، شواهد عند ابن حبان، ح:٩٦، والحاكم (١٠٢/١) وغيرهما.

Comments:

a. Imâm Khattâbi is reported as saying: The knowledge under reference is the knowledge that is essential for each Muslim to have, for example the formula of ritual prayer, etc. The warning does not apply to the sciences of secondary importance, such as the knowledge of grammar, logic, philosophy and so on.

b. Reply to a questioner may be avoided if there is reason to believe that the questioner will put that knowledge to unlawful uses.

c. If questions are put to a person in order to test his knowledge, he must be given adequate opportunity to answer according to his knowledge, and no one else should try to help him in that, otherwise the very purpose of the examination will be failed.

262. It was narrated that 'Abdur-Rahmân bin Hurmuz Al-A'raj heard Abu Hurairah say: "By Allâh, were it not for two Verses in the Book of Allâh, I would never have narrated anything from him, meaning from the Prophet ﷺ, were it not for the Words of Allâh: Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.'"[1] *(Sahih)*

٢٦٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللهِ! لَوْلاَ آيَتَانِ فِي كِتَابِ اللهِ تَعَالَى مَا حَدَّثْتُ عَنْهُ - يَعْنِي: عَنِ النَّبِيِّ ﷺ شَيْئاً أَبَداً. لَوْلاَ قَوْلُ اللهِ: ﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ﴾ إِلَى آخِرِ الآيَتَيْنِ. [البقرة: ١٧٤، ١٧٥]

[1] *Al-Baqarah* 2:174-175.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما جاء في الغرس، ح: ٢٣٥٠ من حديث ابن سعد، ومن غيره، ومسلم، فضائل الصحابة، باب من فضائل أبي هريرة الدوسي رضي الله عنه، ح: ٢٤٩٢ بغير هذا اللفظ، من حديث الزهري به.

Comments:

Ahâdith reported in the Books of *Hadith* from Abu Hurairah ﷺ are more numerous than those reported by any other Companion. Reasons for this are as follows:

1. Emigrant Companions devoted part of their time to trade activities etc, in order to earn sustenance for themselves and their families through legitimate means. Moreover, most of the Helpers were cultivators, a profession which naturally took up a lot of their time. Abu Hurairah, however, belonged to the group known as *Ahlus-Suffah* (People of the Platform). He was not concerned about earning his bread. Instead, he devoted all his time to the acquisition of knowledge, by which reason oftentimes he even had to go hungry.
2. Abu Hurairah ﷺ did not seek knowledge from the Prophet ﷺ alone. He even turned to other Companions for the knowledge of *Ahâdith* etc. in times when the Prophet ﷺ was either inside his house or busy with other things.
3. Abu Hurairah ﷺ enjoyed another point of distinction. The Prophet ﷺ had made a special supplication to Allâh to grant him good retentive memory. (*Bukhâri* 118 & *Muslim*: 6085). The Verses mentioned in the body of the *Hadith* speak of the sin of concealing knowledge, and the dire punishment awaiting those guilty of it, especially when it is necessary to reveal it.

263. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When the last people of this *Ummah* curse the first, (at that time) whoever conceals a *Hadith* will be concealing what Allâh has revealed.'" (***Maudu'***)

٢٦٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ السَّرِيِّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا لَعَنَ آخِرُ هٰذِهِ الْأُمَّةِ أَوَّلَهَا، فَمَنْ كَتَمَ حَدِيثاً فَقَدْ كَتَمَ مَا أَنْزَلَ اللهُ**».

تخريج: [موضوع] أخرجه ابن عدي وغيره من طرق عن خلف به * عبدالله بن السري لم يدرك محمد بن المنكدر، بل سمع هذا الحديث من سعيد بن زكريا المدائني عن عنبسة بن عبدالرحمن (متروك رماه أبو حاتم بالوضع) عن محمد بن زاذان (متروك) عن ابن المنكدر به كما في المعجم الأوسط للطبراني، ح: ٤٣٢ .

264. Yusuf bin Ibrâhim said: 'I heard Anas bin Mâlik say: "I heard the Messenger of Allâh ﷺ

٢٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ الْأَزْهَرِ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنِي عَمْرُو بْنُ سَلِيمٍ: حَدَّثَنَا يُوسُفُ بْنُ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَنَسَ

say: "Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with reins of fire.'" (*Hasan*)

ابْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخريج: [حسن] قال البوصيري: «هذا إسناد ضعيف، فيه يوسف بن إبراهيم. قال ابن حبان: روى عن أنس ما ليس من حديثه، لا تحل الرواية عنه» وانظر، ح:٢٦٦.

Comments:

a. The term 'concealing' as used here applies to a situation where a person knew the law of the *Shari'ah* but abstained from narrating it, for the benefit of others, without any reasonable excuse.
b. This confirms the handing down of dire punishment for those who conceal their knowledge.

265. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever conceals knowledge which Allâh has made beneficial for mankind's affairs of religion, Allâh will bridle him with reins of fire on the Day of Resurrection." (*Da'if*)

٢٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حِبَّانَ بْنِ وَاقِدٍ الثَّقَفِيُّ، أَبُو إِسْحَاقَ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَاصِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ دَأْبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَتَمَ عِلْماً مِمَّا يَنْفَعُ اللهُ بِهِ فِي أَمْرِ النَّاسِ، أَمْرِ الدِّينِ، أَلْجَمَهُ اللهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] قال البوصيري: «هذا إسناد ضعيف، فيه محمد بن دأب، كذبه أبو زرعة وغيره ونسب إلى وضع الحديث».

266. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.'" (*Hasan*)

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَفْصِ ابْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْكَرَابِيسِيُّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

تخريج: [حسن] الكرابيسي لين الحديث، ولحديثه شاهد عند أبي داود، ح:٣٦٥٨، وانظر،

ح: ٢٦١.

Comments: 265 & 266

It is also an act of sin to give out a law of *Shari'ah* without knowledge, simply on the basis of one's personal opinion. It is, however, a different matter if one gives an opinion based on one's independent judgment after he has done his best, but failed to find the answer either in the Qur'ân or in the Sunnah.

(1) The Chapters Of Purification And Its *Sunnah*

(المعجم ١) أَبْوَابُ الطَّهَارَةِ وَسُنَنِهَا (التحفة ٢)

Comments:

a. The Arabic word *Tahârah* literally means:
   (i) to be cleansed of all filth, and
   (ii) to be blameless in word and deed.

b. In the context of the Islamic law, *Tahârah* means:
   (i) to remove the impurity of *Hadath Asghar* (minor impurity caused by passing wind or urine, or relieving oneself) by making *Wudu'* (ablution), and
   (ii) to remove the impurity of *Hadath Akbar* (major impurity caused by sexual discharge) by making *Ghusl* (full bath).

   The first practical lesson that we learn in Islam is the lesson of *Tahârah* (cleanliness). In fact, it is a prerequisite ordained by the Messenger of Allâh ﷺ for the validity of the ritual prayer *(Salât)* offered by a believer.

   When comparing this elevated system of purification and cleanliness in Islam with the practices of other religionists, it is no wonder that these people feel amazed at the decent system of purity advocated and practised in Islam. According to a famous report, a Jew once said tauntingly to the Companion Salmân Fârisi: "It is said that your Prophet even teaches you how to secure purity after relieving oneself?" The Companion answered in a tone of perfect self-assurance and ease, "Yes, our Prophet teaches us everything, even the rules of purification after relieving oneself.

Chapter 1. The Quantity Of Water Required For Ablution And Bath In A State Of Sexual Impurity

(المعجم ١) - بَابُ مَا جَاءَ فِي مِقْدَارِ الْمَاءِ لِلْوُضُوءِ وَالْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ١)

267. It was narrated that Safinah said: "The Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*."[1] (*Sahih*)

٢٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

[1] *Mudd* is a measure of two thirds of a kilogram (apporox.), while *Sa'* equals 4 *Mudd* (3 kilograms approx.).

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة . . . إلخ، ح:٣٢٦ عن ابن أبي شيبة به.

٢٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

268. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*." (***Sahih***)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الطهارة، باب ما يجزىء من الماء في الوضوء، ح:٩٢ من حديث همام به.

٢٦٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.

269. It was narrated from Jâbir that the Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sâ'*. (***Sahih***)

تخريج: **[صحيح]** * الربيع بن بدر متروك (تقريب)، وله شواهد كثيرة جدًا منها الحديث السابق: ٢٦٧.

٢٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ، وَعَبَّادُ بْنُ الْوَلِيدِ قَالاَ: حَدَّثَنَا بَكْرُ ابْنُ يَحْيَى بْنِ زَبَّانَ: حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«يُجْزِىءُ مِنَ الْوُضُوءِ مُدٌّ، وَمِنَ الْغُسْلِ صَاعٌ»** فَقَالَ رَجُلٌ: لاَ يُجْزِئُنَا، فَقَالَ: قَدْ كَانَ يُجْزِىءُ مَنْ هُوَ خَيْرٌ مِنْكَ، وَأَكْثَرُ شَعَراً: يَعْنِي: النَّبِيَّ ﷺ.

270. 'Abdullâh bin Muhammad bin 'Aqil bin Abu Tâlib narrated from his father that his grandfather said: "The Messenger of Allâh ﷺ said: 'A *Mudd* is sufficient for the ablution and a *Sâ'* is sufficient for the bath.' A man said: 'It is not sufficient for us.'" He (the narrator) said: "It was sufficient for one who is better than you and had more hair" meaning the Prophet ﷺ. (***Sahih***)

تخريج: **[صحيح]** قال البوصيري: «هذا إسناد ضعيف، لضعف حبان ويزيد» ولكن له شواهد عند البخاري وغيره.

Comments:

By answering so, 'Aqil ﷺ means to say that if excessive use of water is intended to secure purification and cleanliness, then the Prophet ﷺ presented a perfect example of it. If it means taking extra caution, then the

Prophet ﷺ was more God-fearing and pious than anyone else. If you mean to say that you have more hair, then the Prophet's hair was not less than yours. Therefore, your excessive use of water was either the result of your inclination for doubting and satanic whisperings, or of your disposition to extravagance, which must be avoided.

Chapter 2. Allâh Does Not Accept *Salât* (Prayer) Without Purification

(المعجم ٢) - بابٌ: لَا يَقْبَلُ اللهُ صَلَاةً بِغَيْرِ طُهُورٍ (التحفة ٢)

271. It was narrated that Usâmah bin 'Umair Al-Hudhali said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any prayer without purification and He does not accept any charity from *Ghulul*.'"[1] (***Sahih***)

Another chain with similar wording.

٢٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ؛ ح: وَحَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ، خَتَنُ الْمُقْرِىءِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ أَبِيهِ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيِّ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا يَقْبَلُ اللهُ صَلَاةً إِلَّا بِطُهُورٍ، وَلَا يَقْبَلُ صَدَقَةً مِنْ غُلُولٍ**».

حدثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عُبَيْدُاللهِ بْنُ سَعِيدٍ وشَبَابَةُ بْنُ سَوَّارٍ، عَنْ شُعْبَةَ نَحْوَهُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٥٩ من حديث شعبة به، وصححه ابن حبان.

Comments:

The Arabic word *Tahârah* (cleanliness) or *Tahur* here means *Wudu* (ablution) and *Ghusl* (bath). It is a prerequisite for the ritual prayer that the worshipper be free of both the minor and major impurities in addition to any other apparent filth. And just as one is required to be mindful of the lawful and the unlawful mode of expenditure, he must also be cautious about the lawful and unlawful ways of earning his wealth.

272. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any prayer without

٢٧٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:

[1] *Ghulul* refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَقْبَلُ اللهُ صَلاَةً إِلَّا بِطُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ».

purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: أخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ من حديث سماك به.

٢٧٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا أَبُو زُهَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَقْبَلُ اللهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ».

273. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Allâh does not accept any prayer without purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: [صحيح] والسند ضعفه البوصيري، والحديث السابق شاهد له.

٢٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلٍ: حَدَّثَنَا الْخَلِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَقْبَلُ اللهُ صَلاَةً بِغَيْرِ طُهُورٍ، وَلاَ صَدَقَةً مِنْ غُلُولٍ».

274. It was narrated that Abu Bakrah said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept any *Salât* (prayer) without purification, and He does not accept any charity from *Ghulul*.'" (***Sahih***)

تخريج: [صحيح] قال البوصيري: «هذا إسناد ضعيف لضعف الخليل بن زكريا، انظر، ح: ٢٧٢».

(المعجم ٣) - بَابُ مِفْتَاحِ الصَّلاَةِ الطُّهُورُ (التحفة ٣)

Chapter 3. The Key To Prayer Is Purification

٢٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

275. It was narrated from Muhammad bin Al-Hanafiyyah that his father said: "The Messenger of Allâh ﷺ said: 'The key to prayer is purification, its opening is to say '*Allâhu Akbar*' and its closing is to say *As-salâmu 'alaikum*.'" (***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب فرض الوضوء، ح:٦١ من حديث وكيع به، وحسنه البغوي، والنووي.

Comments:

a. Just as no lock is opened without a key, there is also no entering into prayer without freedom from minor and major impurities. This shows that cleanliness is a prerequisite for prayer.
b. Pronouncing the formula of Allâh's greatness *(Allâhu Akbar)* signals the banning of all things incompatible with prayer. This is why the formula pronounced at the start of the prayer is called *Takbir At-Tahrim* (formula of prohibition).
c. All restrictions imposed by the utterance of the *Takbir At-Tahrim* are waived when the worshipper, at the close of his prayer utters the words *As-salâmu 'alaikum*. That is why this action is known as *Tahlil* (legalizing or loosening), which means that all those things that were specifically prohibited during the prayer are now permissible again.

276. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "The key to prayer is purification, its opening is to say *Allâhu Akbar* and its closing is to say *As-salâmu 'alaikum.*" (***Hasan***)

٢٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ أَبِي سُفْيَانَ، طَرِيفٍ السَّعْدِيِّ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ - مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي سُفْيَانَ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

تخريج: [حسن] أخرجه الترمذي، الصلاة، باب ما جاء في تحريم الصلاة وتحليلها، ح:٢٣٨، من حديث أبي سفيان به، وحسنه، وانظر الحديث السابق فإنه شاهد له.

Chapter 4. Maintaining One's Ablution

(المعجم ٤) - بَابُ الْمُحَافَظَةِ عَلَى الْوُضُوءِ (التحفة ٤)

277. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is *Salât* (prayer) and that no one maintains his ablution except a believer.'" (***Hasan***)

٢٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ**».

تخريج: [حسن] * سالم لم يسمع من ثوبان رضي الله عنه، وللحديث شاهدان حسنان عند أحمد: ٥/ ٢٨٠، ٢٨٢ وغيره، وصححه ابن عبدالبر وغيره.

Comments:

a. 'Adherence to the righteousness' means adherence to the path of Islam.

b. 'You will not be able to do all acts of virtue' means none of you would be able to stick to the path of virtue in a manner that all deviations and shortcomings are banished from your life. Nor is it possible for you to offer your obeisance and remembrance to Allâh as would be commensurate with His supernal glory and majesty.

c. Maintenance of ablution or the nullification of it, is a state of being which no one else but the person concerned would generally know, and it could easily be kept hidden from others. It could only be taken due care of by the firm belief that, no matter whether others know it or not, Allâh surely knows it.

d. *Imân* is a matter of the heart. It finds expression in actions and deeds. And we have been told that the most important of all virtuous deeds is the prayer. Obligatory prayer (*Salât*) is of so much importance that it has been described as a dividing line between belief and disbelief. No wonder then, that prayer has been described as the highest attribute of the pious and the foremost condition for prosperity in the Hereafter.

278. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that among the best of your deeds is prayer and that no one maintains his ablution except a believer.'" (***Hasan***)

٢٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَقِيمُوا وَلَنْ تُحْصُوا. وَاعْلَمُوا أَنَّ مِنْ أَفْضَلِ أَعْمَالِكُمُ الصَّلَاةَ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ».

تخريج: [حسن] ضعفه البوصيري، وانظر الحديث السابق وتخريجه.

279. It was narrated that Abu Umâmah said, in a *Marfu' Hadith*:[1] "Adhere to righteousness and it is a blessing if you are able to do so. Know that the best of your deeds is prayer and that no one maintains his ablution except a believer." (***Da'if***)

٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَسِيدٍ، عَنْ أَبِي حَفْصٍ الدِّمَشْقِيِّ، عَنْ أَبِي أُمَامَةَ، يَرْفَعُ الْحَدِيثَ قَالَ: «اسْتَقِيمُوا، وَنِعِمَّا إِنِ اسْتَقَمْتُمْ، وَخَيْرُ

[1] That is, a Traceable *Hadith* attributed to the Prophet ﷺ.

أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ».

تخريج: [إسناده ضعيف] * إسحاق بن أسيد فيه ضعف وشيخه مجهول.

Chapter 5. Ablution Is Half Of Faith

(المعجم ٥) - بَابُ الْوُضُوءُ شَطْرُ الْإِيمَانِ (التحفة ٥)

280. It was narrated from Abu Mâlik Ash'ari that the Messenger of Allâh ﷺ said: "Performing ablution properly'[1] is half of faith, saying *Al-Hamdu Lillâh* fills the Scale (of good deeds), saying *Subhân-Allâh* and *Allâhu Akbar* fills the heavens and the earth, prayer is light, *Zakât* is proof, patience is brightness and the Qur'ân is proof for you or against you. Every person goes out in the morning to sell his soul, so he either frees it or destroys it.'" (*Sahih*)

٢٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ سَلَّامٍ، عَنْ أَخِيهِ أَنَّهُ أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلَّامٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِسْبَاغُ الْوُضُوءِ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَالتَّسْبِيحُ وَالتَّكْبِيرُ مِلْءُ السَّمٰوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوبِقُهَا».

تخريج: [إسناده صحيح] أخرجه النسائي: ٥/ ٨٥، ح: ٢٤٣٧ من حديث محمد بن شعيب به (أخوه زيد)، وأخرجه مسلم، ح: ٢٢٣ عن زيد أبي سلام عن أبي مالك الأشعري به.

Comments:

a. The term *Scale* here means the side of the Scale that weighs the good deeds done by a man. The formula *Al-Hamdu Lillâh* (praise is to Allâh) is not only an expression of praise for Allâh, but also an affirmation of the fact that He is the possessor of all those sublime attributes that are commensurate with His glory and majesty. Not only this, all the praiseworthy qualities found anywhere in the creatures are also created and invested in the creatures by Him. This is another aspect of His magnificence, deserving all praise.

b. *Subhân-Allâh* Glorified is Allâh means that Allâh is exempt from all those matters, actions and attributes that are unbecoming His majesty and glory.

c. Prayer has been dubbed as light because it keeps the worshippers from

[1] Performing ablution properly means either covering all required areas completely, or, washing them three times, and the scholars have elaborated upon it. See no. 426.

indulging in acts of sin.

d. Giving *Zakât* (obligatory sharing of wealth with the poor) is a proof that the man in question is sincere in his profession of faith.

e. Patience means (i) perseverance in obeying Allâh's commands and steadfastness in the doing of good, (ii) adhering to the principle of piety in the face of worldly temptations of lust and sin, and (iii) abstaining from falling prey to evils, like bewailing and grieving over mishaps and misfortunes, as well as keeping away from other acts of sin.

f. Man's salvation in the Hereafter is linked to his deeds. This has been illustrated in the *Hadith* by means of a parable, which says that when man starts his day, open before him are both the options – of good and of evil. Now, it is for the man to decide whether to sell his soul to Allâh or to the Devil. Thus, anyone who chooses the path of virtue and does good deeds, he certainly secures his salvation. But the one who surrenders his reins to Satan and does his biddings, brings about his own ruin.

Chapter 6. The Reward For Purification

(المعجم ٦) - [بَابُ] ثَوَابِ الطُّهُورِ

(التحفة ٦)

281. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When anyone of you performs ablution and does it well, then he comes to the mosque for no other purpose than prayer, he does not take one step but Allâh will raise him one degree (in status) thereby, and remove one sin from him thereby, until he enters the mosque.'" (***Sahih***)

٢٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلَّا الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ».

تخريج: [صحيح] وهو متفق عليه في حديث أطول منه، وسيأتي طرفه: ٧٧٤.

Comments:

a. Greater reward is promised for those who perform their ablution and do it well.

b. Sometimes when a man comes to the mosque, his intention is to meet someone or to do some other necessary work. In addition to that, he also performs his prayer in the mosque. Of course this does not decrease his reward of the prayer, but if his coming out from the house were solely for the purpose of the prayer, his reward would be much more.

c. It is much more preferable to come to the mosque having performed the ablution at one's home, or shop, or office.

282. It was narrated from 'Abdullâh As-Sunâbihi that the Messenger of Allâh ﷺ said: "Whoever performs ablution and rinses his mouth and nose, his sins will exit through his mouth and nose. When he washes his face, his sins will exit from his face, even from beneath his eyelids. When he washes his hands, his sins will exit from his hands. When he wipes his head, his sins will exit from his head, and even from his ears. When he washes his feet, his sins will exit from his feet, even from beneath his toenails. Then his prayer and his walking towards the mosque will earn extra merit for him." (*Sahih*)

٢٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَمَضْمَضَ وَاسْتَنْشَقَ، خَرَجَتْ خَطَايَاهُ مِنْ فِيهِ وَأَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتْ خَطَايَاهُ مِنْ وَجْهِهِ، حَتَّى يَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتْ خَطَايَاهُ مِنْ رَأْسِهِ، حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ خَطَايَاهُ مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، وَكَانَتْ صَلاَتُهُ، وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

تخريج: [صحيح] أخرجه النسائي: ١/ ٧٤، ٧٥، ح: ١٠٣ من حديث زيد به.

Comments:

a. The exiting of the sins means the forgiving of sins by Allâh.

b. Sins forgiven through ablution are generally the minor sins. Major sins are forgiven through sincere repentance, or else Allâh in His infinite mercy may pardon them. However, in case the sins had a bearing on the rights of others, their forgiveness depends upon remedying those grievances, or on being pardoned by the aggrieved party or parties.

283. It was narrated that 'Amr bin 'Abasah said: "The Messenger of Allâh ﷺ said: 'When a person performs ablution and washes his hands, his sins exit through his hands. When he washes his face, his sins exit through his face. When he washes his forearms and wipes his head, his sins exit through his forearms and head. When he washes his feet, his sins exit through his feet.'" (*Hasan*)

٢٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا تَوَضَّأَ فَغَسَلَ يَدَيْهِ، خَرَجَتْ خَطَايَاهُ مِنْ يَدَيْهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَّتْ خَطَايَاهُ مِنْ وَجْهِهِ، فَإِذَا غَسَلَ

ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ خَرَّتْ خَطَايَاهُ مِنْ ذِرَاعَيْهِ وَرَأْسِهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَّتْ خَطَايَاهُ مِنْ رِجْلَيْهِ».

تخريج: [حسن] أخرجه أحمد: ٤/ ١١٤ عن محمد بن جعفر غندر به مطولاً * يزيد مجهول وشيخه ضعيف (تقريب)، وللحديث شواهد منها الحديث السابق: ٢٨٢.

Comments:

Sins of the hands are the sins of acts either neglected or committed by the hands. Likewise, the sins of the face are the sins related to uttering improper words, or giving ear to things that were not fit to be heard, and so on. If it is just a mistake or slip on the part of the person concerned, then it is a minor sin that would be removed through ablution. In case it is a deliberate and preplanned act, then it is a major sin for which repentance is an essential requirement.

284. 'Abdullâh bin Mas'ud said: "It was said: 'O Messenger of Allâh, how will you recognize those whom you have not seen of your *Ummah*?' He said: 'From the blazes on their foreheads and feet, like horses with black and white traces (which make them distinct from others) which are the traces of ablution.'" (***Hasan***)

Another chain with similar wording.

٢٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمَّتِكَ؟ قَالَ: «غُرٌّ مُحَجَّلُونَ، بُلْقٌ مِنْ آثَارِ الْوُضُوءِ».

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ، فَذَكَرَ مِثْلَهُ.

تخريج: [إسناده حسن] أخرجه الطيالسي في مسنده، ح: ١٥٢ عن هشام بن عبدالملك به، وصححه ابن حبان، ح: ١٤٦، وحسنه البوصيري.

Comments:

a. This shows the excellence of the followers of the Prophet ﷺ, since their distinguishing mark would be a blazing light on their parts of the body washed in ablution.

b. The blaze of light on the parts of body would be generated by the performance of ablution. It means that the Muslims neglecting their prayer shall be deprived of this blessed glow, so they would be indistinguishable from non-Muslims. There can be no greater misfortune for a person calling himself a Muslim, that the Prophet ﷺ refuses to recognize him as such.

285. Humrân the freed slave of 'Uthmân bin 'Affân said: "I saw 'Uthmân bin 'Affân sitting in *Maqâ'id*.[1] He called for water and he performed ablution, then he said: 'I saw the Messenger of Allâh ﷺ sitting in this place where I am sitting, performing ablution as I have done. Then he said: "Whoever performs ablution as I have done, his previous sins will be forgiven." And the Messenger of Allâh ﷺ said: "And do not be conceited (due to this great virtue)." (*Sahih*)

Another chain with similar wording.

٢٨٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنِي حُمْرَانُ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ قَاعِداً فِي الْمَقَاعِدِ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي مَقْعَدِي هٰذَا تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» وَقَالَ رَسُولُ اللهِ ﷺ: «وَلاَ تَغْتَرُّوا».

حدّثنا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ حَبِيبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَنِي حُمْرَانُ، عَنْ عُثْمَانَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٦٦ من طريق الأوزاعي به بالطريق الأول، والثاني أيضًا صحيح، وللحديث طرق كثيرة عن حمران به.

Comments:

'Do not be conceited or deceived' means that the promise of such a great reward for an act of virtue might make you contented, or neglectful of other virtuous deeds or, maybe, you start taking the acts of sin lightly under the illusion that the ablution would wash off all of your sins. This kind of contentment is in itself an act of sin. Nor should anyone allow the illusion to go into his head that he is the most virtuous or blameless of all his fellow human beings.

Chapter 7. Tooth Stick

(المعجم ٧) - بَابُ السِّوَاكِ (التحفة ٧)

286. It was narrated that Hudhaifah said: "Whenever the

٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ:

[1] A place in Al-Madinah near the mosque where people used to sit to discuss things.

حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبِي، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حدثنا وكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَ حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ يَشُوصُ فَاهُ بِالسِّوَاكِ.

Messenger of Allâh ﷺ got up for prayer at night to pray *Tahajjud* (night optional prayer), he would clean his mouth with the tooth stick." (***Sahih***)

تخريج: أخرجه البخاري، الجمعة، باب السواك يوم الجمعة، ح:٨٨٩، ومسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح:٢٥٥ من حديث سفيان به، وله طرق عندهما، ورواه مسلم عن ابن نمير به.

Comments:

a. The mouth and the tongue are the tools of pronouncing the glory of Allâh. It is, therefore, necessary for all of us to be particular about their cleanliness and purity. That is the reason why ablution has been declared as a precondition for the performance of prayers, since it contains both the elements connected with the purity of mouth, namely rinsing and using tooth stick.

b. Sleep creates a kind of foul smell in the mouth that needs to be removed through rinsing the mouth and use of tooth stick, regardless of whether a person gets up to offer *Tahajjud* (optional midnight prayer) or *Fajr* (obligatory dawn prayer).

٢٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ و عَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ».

287. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah* (nation), I would have commanded them to use the tooth stick at every time of prayer.'" (***Sahih***)

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرىٰ، ح:٣٠٣٤، ٣٠٣٧ عن عبيدالله بن عمر به.

Comments:

a. 'Were it not that it would be too difficult' means the Prophet ﷺ feared that it might become too difficult for his followers to comply with his orders, since there could be occasions when the tooth stick might not be available, or at least not easily available.

b. 'Would have commanded' means that he would have made the use of tooth stick compulsory, since it still enjoys the status of a recommended act. It is

not, however, a prerequisite for the validity of ablution.

c. The words 'At every time of prayer' means that if the tooth stick was not used before ablution it would have been ordered to use it just before entering the prayer.

288. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to pray in the night (*Qiyâmul-Lail*) two *Rak'ah* by two, then when he finished he would use the tooth stick." (*Da'if*)

٢٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَثَّامُ ابْنُ عَلِيٍّ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِاللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٢١٨/١ عن عثام به، والنسائي في الكبرى، وصححه الحاكم: ١/ ١٤٥، والذهبي * سليمان الأعمش عنعن، تقدم، ح: ١٧٨، وسيأتي، ح: ١٣٢١.

Comments:

a. As regards the prayer of *Tahajjud*, the Prophet ﷺ was most often used to perform two *Rak'ah* units by two, until he made a total of eleven *Rak'ahs* including the *Witr* prayer.

b. As has already been mentioned, the Prophet ﷺ often used a tooth stick even while preparing for the prayer of *Tahajjud* (see H. 286). Here it is mentioned that he used to do it even after each two *Rak'ah*.

289. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord. Jibril never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my *Ummah*. Were it not that I fear that it would be too difficult for my *Ummah*, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore.' (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)." (*Da'if*)

٢٨٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ شُعَيْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَسَوَّكُوا، فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ، مَا جَاءَنِي جِبْرِيلُ إِلَّا أَوْصَانِي بِالسِّوَاكِ، حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ وَعَلَى أُمَّتِي، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُهُ لَهُمْ، وَإِنِّي لَأَسْتَاكُ حَتَّى لَقَدْ خَشِيتُ أَنْ أُحْفِيَ مَقَادِمَ فَمِي».

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٨/ ٢٦٢، ح: ٧٨٧٦ من حديث عثمان ابن أبي العاتكة به، وانظر، ح: ٢٢٨.

290. It was narrated from Miqdâm bin Shuraih bin Hâni' that his father said: "I said to 'Aishah: 'Tell me, what was the first thing that the Messenger of Allâh ﷺ did when he entered upon you?' She said: 'The first thing he would do would be to use the tooth stick.'" (*Sahih*)

٢٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَ، قُلْتُ: أَخْبِرِينِي، بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَبْدَأُ إِذَا دَخَلَ عَلَيْكِ؟ قَالَتْ: كَانَ إِذَا دَخَلَ يَبْدَأُ بِالسِّوَاكِ.

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح: ٢٥٣ من حديث المقدام به.

Comments:

a. This shows that even outside the prayer timings the Prophet ﷺ used the tooth stick quite frequently.

b. Some of the scholars of *Fiqh* (jurisprudence) have added certain conditions with regard to the use of the tooth stick. They say, for example, that the tooth stick must be of the length of one span, or that one must not do it without drenching it in water, and so on. Nothing of these assertions is supported by any evidence or proof.

291. It was narrated that 'Ali bin Abu Tâlib said: "Your mouths are the paths of the Qur'ân, so perfume them with the tooth stick." (*Da'if*)

٢٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا بَحْرُ بْنُ [كَنِيزٍ]، عَنْ عُثْمَانَ بْنِ سَاجٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: إِنَّ أَفْوَاهَكُمْ طُرُقُ الْقُرْآنِ، فَطَيِّبُوهَا بِالسِّوَاكِ.

تخريج: [إسناده ضعيف] أخرجه الأصبهاني في الحلية: ٤/ ٢٩٦ من حديث مسلم بن إبراهيم به مرفوعًا، وضعفه البوصيري * بحر ضعيف (تقريب)، وفيه علة أخرى، وله شاهد ضعيف، انظر التلخيص الحبير: ١/ ٧٠، ح: ٦٩.

Comments:

a. It is a *Mawquf* (Discontinued) *Hadith* since it is the saying of a Companion, not of the Prophet ﷺ. Nevertheless, the merits of the tooth stick are proved even from *Marfu'* (Traceable) *Ahâdith*, i.e. from *Ahâdith* traceable back to the Prophet ﷺ in ascending order.

b. 'Mouths are the paths of the Qur'ân' means that, mouths are the media in reciting the noble words of the Qur'ân. It is, therefore, necessary that the mouths be in a state of purity at the time of the recitation of the Noble Book.

Chapter 8. The *Fitrah* (Natural Inclination Of Man)

(المعجم ٨) - بَابُ الفِطْرَةِ (التحفة ٨)

292. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The deeds connected to the *Fitrah* are five (or five things are connected to the *Fitrah*): circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs and trimming the mustache.'" (***Sahih***)

٢٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالاِسْتِحْدَادُ، وَتَقْلِيمُ الأَظْفَارِ، وَنَتْفُ الْإِبِطِ، وَقَصُّ الشَّارِبِ».

تخريج: أخرجه البخاري، اللباس، باب قص الشارب، ح:٥٨٨٩، ومسلم، الطهارة، باب خصال الفطرة، ح:٢٥٧ من حديث سفيان بن عيينة به، وهو في جزءه (١١).

Comments :

a. *Fitrah* means the things that are part of a religion which are in perfect harmony with the demands of nature and, therefore, part of the *Sunnah* and *Shari'ah* of all the Prophets of Allâh that have gone before.

b. Circumcision means to remove the prepuce (the foreskin or the fold of skin that covers the head of the male organ) so that the head of the organ is bared. The process has great medical advantage because the filth collected inside the foreskin, if not removed, might breed various diseases.

c. Plucking the hair of the armpit is a *Sunnah* of the Prophet ﷺ. The act of plucking keeps the hair from growing again for a considerable period of time although shaving it also serves the purpose of achieving purity.

d. Nails, if left to grow, also tend to collect filth. It is, therefore, in the interest of cleanliness that they be clipped.

e. Growing the mustache was a custom of the non-Arab polytheists. Arabs also contracted this evil habit from them. The Prophet ﷺ enjoined that it be closely trimmed, but the *Hadith* only speaks of trimming, and not of shaving it.

293. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Ten things are connected to the *Fitrah*: trimming the mustache, letting the beard grow, using the tooth stick, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.'" (***Sahih***)

٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ [ابنِ] الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، والسِّوَاكُ، وَالاِسْتِنْشَاقُ بِالْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ،

وَنَتْفُ الْإِبِطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» يَعْنِي: الاِسْتِنْجَاءَ.

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ. إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

(One of the narrators) Zakariyyâ said: "Mus'ab said: 'I have forgotten the tenth thing, but it may have been rinsing out the mouth.'" (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٦١ عن ابن أبي شيبة وغيره به.

Comments:

a. 'Letting the beard grow' means that, unlike the mustache, it should not be trimmed or shaved. Shaving the beard is unlawful and the person doing it is a transgressor, since he violates the dictates of those *Ahâdith* that make the growing of beard mandatory

b. Finger joints also collect filth. One, therefore, needs to be particular about cleaning them well during ablution. Similarly, the other parts of body that are more likely to collect filth need special attention during a bath. It is necessary because, if no special care is taken, bath water at times fails to reach those spots, and the bath remains incomplete.

٢٩٤ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ، وَمُحَمَّدُ ابْنُ يَحْيَىٰ قَالاَ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مِنَ الْفِطْرَةِ الْمَضْمَضَةُ وَالاِسْتِنْشَاقُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الْإِبِطِ وَالاِسْتِحْدَادُ وَغَسْلُ الْبَرَاجِمِ وَالاِنْتِضَاحُ وَالاِخْتِتَانُ**».

حدّثنا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عُمَرَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، مِثْلَهُ.

294. It was narrated from 'Ammâr bin Yâsir that the Messenger of Allâh ﷺ said: "Part of the *Fitrah* is rinsing out the mouth, rinsing out the nostrils, using the tooth stick, trimming the mustache, clipping the nails, plucking the armpit hairs, shaving the pubic hairs, washing the joints, washing the private parts and circumcision.'" (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، ح: ٥٤ من حديث حماد بن سلمة به
* علي بن زيد تقدم، ح: ١١٦، وشيخه مجهول.

Comments:

The Arabic word *Intidâh* used in the *Hadith* means the sprinkling of water

on the lower garment. But the narrator also used the word *Istinja'* to clarify that it means 'washing the private parts'. The rationale of the action lies in the fact that, if perchance a drop of urine trickles down the body unintentionally, the person concerned should not feel unduly bothered about it, but persuade himself that the dampness is from the water sprinkled on the lower garment. Anyhow, it is Allâh who knows best.

295. It was narrated that Anas bin Mâlik said: "We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days." (***Sahih***)

٢٩٥ - حَدَّثَنَا بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وُقِّتَ لَنَا فِي قَصِّ الشَّارِبِ، وَحَلْقِ الْعَانَةِ، وَنَتْفِ الإِبِطِ وَتَقْلِيمِ الأَظْفَارِ أَنْ لاَ نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٥٨ من حديث جعفر به.

Comments:

The acts must be performed as and when considered necessary. But even if delayed, the delay must not be for more than forty days, otherwise it shall be counted as sin. It should not, however, be construed that it is forbidden to do these acts in less than forty days.

Chapter 9. What Is To Be Said When Entering The Toilet

(المعجم ٩) - بَابُ مَا يَقُولُ [الرَّجُلُ] إِذَا دَخَلَ الْخَلاَءَ (التحفة ٩)

296. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'These *Hushush* (waste areas) are visited (by devils), so when anyone of you enters, let him say: *'Allâhumma inni a'udhu bika minal-khubthi wa'l-khabâ'ith* (O Allâh, I seek refuge with You from male and female devils).'" (***Sahih***)

Other chains with similar wording.

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ وَ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالاَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ الْحُشُوشَ مُحْتَضَرَةٌ، فَإِذَا دَخَلَ أَحَدُكُمْ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ: [حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ]؛ ح: وَحَدَّثَنَا

هَارُونَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدَةُ. قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْقَاسِمِ بْنِ عَوْفٍ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ، فَذَكَر الْحَدِيثَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء، ح:٦ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. 'Male and female devils' means the devils among the *Jinn*, that take pleasure in teasing humans just for fun.
b. The devils, of impure disposition as they are, only like unclean places. That is why they frequent the toilets.
c. The supplication quoted above must be recited before entering the washroom or lavatory. (See *Bukhâri*: 142.) It is against the rules of decency to articulate supplications inside the lavatory with the tongue. In case a person is going to relieve himself in an open field, let him pronounce the supplication before undressing himself.

297. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ said: 'The screen between the *Jinn* and the nakedness of the sons of Âdam is that when a person enters the *Kanif*,[1] he should say: *Bismillâh* (in the Name of Allâh).'" (***Da'if***)

٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرِ بْنِ سَلْمَانَ: حَدَّثَنَا خَلَّادٌ الصَّفَّارُ، عَنِ الْحَكَمِ النَّصْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِتْرُ مَا بَيْنَ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ، إِذَا دَخَلَ الْكَنِيفَ، أَنْ يَقُولَ: بِسْمِ اللهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الجمعة، باب ما ذكر من التسمية عند دخول الخلاء، ح:٦٠٦ عن محمد بن حميد به، وقال:«غريب . . . وإسناده ليس بذاك القوي» * أبو إسحاق عنعن، تقدم، ح:٤٦ وللحديث شواهد كلها ضعيفة.

Comments:

It means that it is also necessary to say *Bismillâh* along with the abovementioned supplication in *Hadith* 296. Alternatively, one may first say *Bismillâh*, then recite. the supplication.

298. It was narrated that Anas bin Mâlik said: "Whenever the

٢٩٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

[1] A man-made structure for relieving oneself.

Messenger of Allâh ﷺ entered the toilet, he would say: *'A'udhu Billâhi minal-khubuthi wa'l-khabâ'ith* (I seek refuge with Allâh from male and female devils).'" (*Sahih*)

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا دَخَلَ الْخَلَاءَ قَالَ: «**أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ**».

تخريج: أخرجه مسلم، الحيض، باب ما يقول إذا أراد دخول الخلاء، ح:٣٧٥، من حديث إسماعيل وغيره به.

299. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "None of you should fail to say, when he enters his toilet: *'Allâhumma inni a'udhu bika minar-rijsin-najis, al-khabithil-mukhbith, ash-Shaitânir-rajim* (O Allâh, I seek refuge with You from the filthy and impure, the evil one with evil companions, the accursed *Shaitân*).'" (*Da'if*)

Another chain with a slightly different wording from Ibn Abi Maryam who mentioned similar, but he did not say in his narration: "*Minar-rijsin-najis* (From the filthy and impure)" he only said: "*Minal-khabithil-mukhbith, ash-Shaitânir-rajim* (From the evil one with evil companions, the accursed *Shaitân*)"

٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَا يَعْجِزْ أَحَدُكُمْ، إِذَا دَخَلَ مِرْفَقَهُ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرِّجْسِ النَّجِسِ، الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ**».

قَالَ أَبُو الْحَسَنِ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ فَذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ فِي حَدِيثِهِ: مِنَ الرِّجْسِ النَّجِسِ، إِنَّمَا قَالَ: مِنَ الْخَبِيثِ الْمُخْبِثِ، الشَّيْطَانِ الرَّجِيمِ.

تخريج: **[إسناده ضعيف]** أخرجه الطبراني في الكبير:٨/٢٤٩، ح:٧٨٤٩ من حديث سعيد ابن أبي مريم به، وضعفه البوصيري، وانظر، ح:٢٢٨ لحال علي بن يزيد.

Chapter 10. What Is To Be Said When Exiting The Toilet

(المعجم ١٠) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ١٠)

300. Yusuf bin Abi Burdah narrated: "I heard my father say: 'I entered upon 'Âishah, and I heard her say: "When the

٣٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي [بُكَيْرٍ]: حَدَّثَنَا إِسْرَائِيلُ:

Messenger of Allâh ﷺ exited the toilet, he would say: *Ghufrânaka* (I seek Your forgiveness).'" (***Sahih***)

Another chain with similar wording.

حَدَّثَنَا يُوسُفُ بْنُ أَبِي بُرْدَةَ: سَمِعْتُ أَبِي يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا خَرَجَ مِنَ الْغَائِطِ، قَالَ: «غُفْرَانَكَ».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَأَخْبَرَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو غَسَّانَ النَّهْدِيُّ: حَدَّثَنَا إِسْرَائِيلُ، نَحْوَهُ].

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا خرج من الخلاء، ح:٣٠ من حديث إسرائيل به، وحسنه الترمذي، ح:٧، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Asking forgiveness from Allâh after relieving oneself is recommended, because clearly the person concerned was unable to recite words of the remembrance of Allâh during that period of time. Imputing this failure by the person to himself, although for reasons involuntary, is a part of etiquette and respect for the Creator. Hence the appeal for forgiveness. Another likely explanation is that freeing the body of impurity is a great favor from Allâh which must be acknowledged and thanked for. And since we cannot thank our Benevolent Lord as much as we should, we ask Him for forgiveness.

b. The supplication under reference is to be offered after exiting the toilet. In case the person had used an open field for the purpose, the prayer should be offered by the person after he has properly dressed up himself.

301. It was narrated that Anas bin Mâlik said: "When aver the Prophet ﷺ exited the toilet, he would say: *'Al-hamdu lillâhilladhi adhhaba 'annial-adha wa 'âfâni* (Praise is to Allâh Who has relieved me of impurity and given me good health).'" (***Da'if***)

٣٠١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الأَذَى وَعَافَانِي».

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد ضعيف» * إسماعيل بن مسلم المكي ضعيف الحديث (تقريب)، وفيه علل أخرى، وله شاهد ضعيف عند ابن السني، ح:٢٢ وغيره.

Chapter 11. Remembering Allâh Before Entering The Toilet, And (Removing) Rings In The Toilet

(المعجم ١١) - بَابُ ذِكْرِ اللهِ عَزَّ وَجَلَّ عَلَى الْخَلَاءِ وَالْخَاتَمِ فِي الْخَلَاءِ (التحفة ١١)

302. 'Urwah narrated from 'Âishah that the Messenger of Allâh ﷺ used to remember Allâh in all circumstances. (*Sahih*)

٣٠٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ ابْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَذْكُرُ اللهَ عَلَى كُلِّ أَحْيَانِهِ.

تخريج: أخرجه مسلم، الحيض، باب ذكر الله تعالى في حال الجنابة وغيرها، ح:٣٧٣ من طريق ابن أبي زائدة به، وعلقه البخاري، كتاب الأذان، باب: هل يتتبع المؤذن فاه ... إلخ، قبل، ح:٦٣٤.

Comments:

a. 'Remembering Allâh in all circumstances' means that the Prophet ﷺ used to remember Allâh at all times regardless of whether he was in a state of ablution or not. What we infer from the *Hadith* is that, in order to remember Allâh with the tongue, we do not have to follow all those rules of purity that are a prerequisite for the ritual prayer.
b. 'In all circumstances and times' could also mean that, unlike the prayer that is undesirable (*Makruh*) to perform at certain hours, there is no such restriction on engaging in the remembrance of Allâh.

303. It was narrated from Anas bin Mâlik that when the Prophet ﷺ entered the toilet, he would take off his ring. (*Da'if*)

٣٠٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ وَضَعَ خَاتَمَهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الخاتم يكون فيه ذكر الله تعالى يدخل به الخلاء، ح:١٩ عن نصر به، وقال: «هذا حديث منكر»، وصححه الترمذي، ح:١٧٤٦، وضعفه النسائي (تحفة الأشراف:١/ ٣٨٥) * ابن جريج مشهور بالتدليس ولم أجد تصريح سماعه.

Comments:

The *Hadith* is not only weak but *Munkar* (Denounced) as well. An authentic *Hadith* has only this; that the Prophet ﷺ had a silver ring made for himself, but later on he took it off. (See *Sunan Abu Dâ'wud*, 19). We cannot, therefore, say for sure as to whether or not the Prophet ﷺ used to take off

his ring while entering the toilet. Anyhow, etiquette demands that a ring or a book with Allâh's Name inscribed or written in it must not be taken inside the lavatory.

Chapter 12. It is Undesirable (*Makruh*) To Urinate In The Place For Washing

(المعجم ١٢) - بَابُ كَرَاهَةِ الْبَوْلِ فِي الْمُغْتَسَلِ (التحفة ١٢)

304. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ said: 'None of you should urinate in his wash area for most of the insinuating thoughts[1] come from that." (*Da'if*)

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ أَشْعَثَ بْنِ عَبْدِ اللهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ».

Abu 'Abdullâh bin Mâjah said: ("Abul-Hasan said: 'I heard Muhammad bin Yazid[2] saying:) "Ali bin Muhammad At-Tanâfisi said: 'This (prohibition) applies to cases where the ground (in the place used for washing) was soft. But nowadays this does not apply, because the baths you use now are built of plaster, *Sâruj*[3] and tar; so if a person urinates there then pours water over it, that clears it away, and that is fine.'"

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَهْ: [قَالَ أَبُو الْحَسَنِ: سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ يَقُولُ:] سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الطَّنَافِسِيَّ يَقُولُ: إِنَّمَا هٰذَا فِي الْحَفِيرَةِ. فَأَمَّا الْيَوْمَ، [فَلاَ]، فَمُغْتَسَلاَتُهُمُ الْجِصُّ وَالصَّارُوجُ وَالْقِيرُ، فَإِذَا بَالَ فَأَرْسَلَ عَلَيْهِ الْمَاءَ، لاَ بَأْسَ بِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في البول في المستحم، ح:٢٧ من حديث عبدالرزاق به، واستغربه الترمذي، ح:٢١، وصححه الحاكم، والذهبي * الحسن عنعن، تقدم، ح:٧١، وحديث أبي داود، ح:٢٨ يغني عنه.

Comments:

When all is said and done, it must still be considered a part of the manners and respect for the *Sunnah* of the Noble Prophet ﷺ that we avoid urinating in the wash area.

[1] i.e., doubts about whether the urine has touched him and made him impure.

[2] That is Ibn Mâjah, being a statement from one of the manuscripts.

[3] A mixture of chalk and sand.

Chapter 13. Urinating While Standing

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْبَوْلِ قَائِمًا (التحفة ١٣)

305. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ came to the garbage dump of some people and he urinated on it standing up. (*Sahih*)

٣٠٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَ هُشَيْمٌ وَ وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِماً.

تخريج: أخرجه البخاري، الوضوء، باب البول قائمًا وقاعدًا، ح:٢٢٤ وغيره، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٣ من حديث الأعمش به.

Comments :

a. The best way to urinate is to do it in a sitting position. It was a part of the Prophet's normal practice to urinate while sitting.
b. On this occasion the Prophet ﷺ is reported to have urinated in the standing position. Maybe, his intention was to show to the *Ummah* that this was also permissible, so that a hard pressed man, obliged to do so, does not suffer from guilt-consciousness. There is also the possibility that the Prophet ﷺ himself was faced with a situation where he feared to defile his clothes if he did it in a sitting position, or maybe he found it too difficult to sit down at that hour. However, Allâh knows best of all. It is nevertheless essential that all of us take due precaution lest a splash of urine should defile our clothing.

306. Shu'bah narrated from 'Âsim, from Abu Wâ'il, from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ came to the garbage dump of some people and urinated standing up. (***Hasan***)

Shu'bah said: "That day, 'Âsim said: 'Amash reported this from Abu Wâ'il, from Hudhaifah,[1] but he did not remember it (correctly). So I asked Mansur about it, and he narrated it to me from Abu Wâ'il, from Hudhaifah, that the Prophet ﷺ came to a

٣٠٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِماً.

قَالَ شُعْبَةُ: قَالَ عَاصِمٌ يَوْمَئِذٍ، وَهٰذَا الأَعْمَشُ يَرْوِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، وَمَا حَفِظَهُ، فَسَأَلْتُ عَنْهُ مَنْصُوراً فَحَدَّثَنِيهِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ أَتَىٰ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِماً.

[1] That is the chain for the preceding narration.

dump of some people and urinated standing.'"

تخريج: [إسناده حسن] أخرجه أحمد: ٢٤٦/٤ من طريق آخر عن عاصم بن بهدلة وغيره به.

Chapter 14. Urinating While Sitting

(المعجم ١٤) - بَابٌ: فِي الْبَوْلِ قَاعِدًا (التحفة ١٤)

307. It was narrated that 'Aishah said: "If anyone tells you that the Messenger of Allâh ﷺ urinated while standing, do not believe him, for I (always) saw him urinating while sitting down." (*Hasan*)

٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ سُوَيْدُ ابْنُ سَعِيدٍ، وَ إِسْمَاعِيلُ بْنُ مُوسى السُّدِّيُّ قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ ابْنِ هَانِىءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَنْ حَدَّثَكَ أَنَّ رَسُولَ اللهِ ﷺ بَالَ قَائِماً فَلاَ تُصَدِّقْهُ، أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في النهي عن البول قائمًا، ح:١٢ من حديث شريك به، وتابعه إسرائيل وغيره (السنن الكبرٰى للبيهقي: ١/ ١٠١، ١٠٢).

Comments:

Denial by 'Âishah ﷺ is based on her personal knowledge and observation, because inside the house, the Prophet ﷺ always urinated in the sitting position and inside the toilet. In the preceding *Hadith*, however, Hudhaifah ﷺ described what he had seen at the outside, of which the Mother of the Believers was not aware. Both of them are, therefore, right in their respective descriptions.

308. It was narrated that 'Umar said: "The Messenger of Allâh ﷺ saw me urinating while standing, and he said: 'O 'Umar, do not urinate standing up.' So I never urinated whilst standing after that." (*Da'if*)

٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ [أَبِي أُمَيَّةَ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَآنِي رَسُولُ اللهِ ﷺ: وَأَنَا أَبُولُ قَائِماً، فَقَالَ: «يَا عُمَرُ لاَ تَبُلْ قَائِماً» فَمَا بُلْتُ قَائِماً، بَعْدُ.

تخريج: [إسناده ضعيف] أخرجه البيهقي: ١/ ١٠٢ من طريق عبدالرزاق به، وقال البوصيري: «هذا إسناد ضعيف، عبدالكريم متفق على تضعيفه».

309. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade us to urinate

٣٠٩ - حَدَّثَنَا يَحْيَىَ بْنُ الْفَضْلِ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَدِيُّ بْنُ الْفَضْلِ، عَنْ عَلِيِّ بْنِ

الْحَكَمِ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبُولَ قَائِماً.

while standing." (*Da'if*)

سَمِعْتُ مُحَمَّدَ بْنَ يَزِيدَ، أَبَا عَبْدِ اللهِ، يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيَّ يَقُولُ: قَالَ سُفْيَانُ الثَّوْرِيُّ - فِي حَدِيثِ عَائِشَةَ: أَنَا رَأَيْتُهُ يَبُولُ قَاعِداً - قَالَ: الرَّجُلُ أَعْلَمُ بِهٰذَا مِنْهَا.

قَالَ أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ: وَكَانَ مِنْ شَأْنِ الْعَرَبِ الْبَوْلُ قَائِماً، أَلاَ تَرَاهُ، فِي حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ يَقُولُ: قَعَدَ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ.

I heard Muhammad bin Yazid, Abu 'Abdullâh,[1] say: "I heard Ahmad bin 'Abdur-Rahmân Al-Makhzumi say: 'Sufyân Ath-Thawri said concerning the *Hadith* of 'Aishah – 'I (always) saw him urinating whilst sitting down' – a man knows more about that (about such matters) than she.' Ahmad bin 'Abdur-Rahmân said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the *Hadith* of 'Abdur-Rahmân bin Hasanah it was said: 'He sits down to urinate as a woman does.'"[2]

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي في الكامل: ٥/ ٢٠١٣ من حديث أبي عامر العقدي به، وضعفه البوصيري * عدي بن الفضل متروك (تقريب).

Comments: 308 & 309

Both the above *Ahâdith* are Weak. As such no cognizance can be taken of them, and no interdiction on urinating in the standing position can be proved from them. There is, however, no doubt that the Prophet's normal practice was to urinate in the sitting position. As such the believers should follow this practice. The main issue in this context is to avoid defiling one's clothes from the splash of urine. Failure to take care of that is not pardonable, since there are strict warnings against it in the *Ahâdith* of the Prophet ﷺ.

(المعجم ١٥) - بَابُ كَرَاهَةِ مَسِّ الذَّكَرِ بِالْيَمِينِ وَالاسْتِنْجَاءِ بِالْيَمِينِ (التحفة ١٥)

Chapter 15. It Is Undesirable (*Makruh*) To Touch The Penis And To Clean Oneself With The Right Hand

٣١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي

310. 'Abdullâh bin Abu Qatâdah said: "My father told me that he heard the Messenger of Allâh ﷺ say: 'When anyone of you

[1] That is, Ibn Mâjah.

[2] See no. 346.

عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ: أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَسْتَنْجِ بِيَمِينِهِ».

urinates, let him not touch his penis with his right hand nor clean himself with his right hand.'" (***Sahih***)

حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ بِإِسْنَادِهِ، نَحْوَهُ.

Another chain with similar wording.

تخريج: أخرجه البخاري، الوضوء، باب لا يمسك ذكره بيمينه إذا بال، ح:١٥٤ من حديث الأوزاعي به، وغيره، ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح:٢٦٧ من حديث يحيى به.

Comments:

It is one of the features of the Islamic culture that purity and cleanliness occupy such a prominent place in it. The culture even teaches us as to how we are to cleanse ourselves after satisfying relieving ourselves. This *Hadith*, in particular, gives us the useful direction that we are not to use the right hand for cleaning the secret parts of our body, or even for touching those parts.

٣١١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الصَّلْتُ بْنُ دِينَارٍ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: مَا تَغَنَّيْتُ وَلاَ تَمَنَّيْتُ وَلاَ مَسِسْتُ ذَكَرِي بِيَمِينِي مُنْذُ بَايَعْتُ بِهَا رَسُولَ اللهِ ﷺ.

311. It was narrated that 'Uqbah bin Suhbân said: "I heard 'Uthmân bin 'Affân say: 'I never sang a song or told a lie or touched my penis with my right hand after I swore on oath of allegiance to the Messenger of Allâh ﷺ to that effect.'" (***Da'if***)

تخريج: [**إسناده ضعيف جدًا**] * الصلت بن دينار متروك الحديث، كما قال أحمد وغيره (تهذيب التهذيب).

٣١٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، وَعَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَطَابَ أَحَدُكُمْ، فَلاَ يَسْتَطِبْ بِيَمِينِهِ.

312. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: '*When anyone of* you cleans himself, he should not clean himself with his right hand. Let him clean himself with his left hand.'" (***Hasan***)

لِيَسْتَنْجِ بِشِمَالِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح:٨ من حديث محمد بن عجلان به مطولاً، وصححه ابن خزيمة، وابن حبان.

Chapter 16. Cleaning Oneself With Stones, And The Prohibition Of Using Dung And Bones

(المعجم ١٦) - بَابُ الاسْتِنْجَاءِ بِالْحِجَارَةِ وَالنَّهْيِ عَنِ الرَّوْثِ وَالرِّمَّةِ (التحفة ١٦)

313. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'I am to you like a father to his son, and I teach you. So when you go to relieve yourselves, do not face the *Qiblah* or turn your backs towards it.' He ordered us to use three pebbles, and he forbade us to use dung and bones, and he forbade cleaning oneself with the right hand." (***Hasan***)

٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أُعَلِّمُكُمْ، إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا». وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ، وَنَهَى عَنِ الرَّوْثِ وَالرِّمَّةِ، وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ.

تخريج: [حسن] انظر الحديث السابق.

Comments:

a. It is not allowed for a person going out to urinate or relieve himself, either to sit facing the *Qiblah*, or turning his back towards it. Scholars consider the ruling applicable to the open areas and fields, since sitting inside the lavatory with the back turned towards the *Qiblah* is proved from the *Sunnah* of the Prophet ﷺ himself. (*Bukhâri*: 148 & *Muslim*: 266)

b. Prophet's order to use three pebbles for cleansing is meant to ensure greater degree of purity. In case one is using water for purification, then there is no need to use the pebbles or lumps of clay. Interdiction on the use of dung and bones for purification stems from the fact that Allâh has willed that they be the food of the jinns.

314. It was narrated from 'Abdullâh bin Mas'ud: "The Messenger of Allâh ﷺ went to the toilet and said: 'Bring me three stones.' So I brought him two stones and a piece of dung. He took the two stones and threw the dung away, saying: 'It is

٣١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ - قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ، وَلَكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ، - عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، أَنَّ

رَسُولَ اللهِ ﷺ أَتَى الْخَلاَءَ، فَقَالَ: «ائْتِنِي بِثَلاَثَةِ أَحْجَارٍ» فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: «هِيَ رِجْسٌ».

impure.'" (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب لا يستنجي بروث، ح:١٥٦ من حديث زهير به.

Comments:

We can deduce from the *Hadith* that in case only two stones or lumps of clay are available, they are enough for the purpose, although it is preferable to use three lumps or stones for purification.

٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الاِسْتِنْجَاءِ ثَلاَثَةُ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ».

315. It was narrated that Khuzaimah bin Thâbit said: "The Messenger of Allâh ﷺ said: 'For cleaning yourself you need three stones, no one of them being dung.'" (*Da'if*)

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطهارة، باب الاستنجاء بالأحجار، ح:٤١ من حديث هشام به * عمرو بن خزيمة لم يوثقه غير ابن حبان.

Comments:

The term *Raji'* used in the *Hadith* includes both the dung and the excrement. Here it has been translated as dung. And since even the dung is ruled out for the purpose of cleaning, interdiction on the use of human excrement can very well be understood or surmised.

٣١٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ: قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ، وَهُمْ يَسْتَهْزِئُونَ بِهِ: إِنِّي

316. Salmân said that one of the idolaters said to him, while they were making fun of him: "I see that your companion (the Prophet ﷺ) is teaching you everything, even how to relieve yourselves?" He said: "Yes indeed. He has ordered us not to face the *Qiblah* (prayer direction) nor to clean

أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ، قَالَ: أَجَلْ. أَمَرَنَا أَنْ لاَ نَسْتَقْبِلَ الْقِبْلَةَ، وَلاَ نَسْتَنْجِيَ بِأَيْمَانِنَا، وَلاَ نَكْتَفِيَ بِدُونِ ثَلاَثَةِ أَحْجَارٍ، لَيْسَ فِيهَا رَجِيعٌ وَلاَ عَظْمٌ.

ourselves with our right hands, and not to be content with anything less than three stones, which are not to include any excrement or bones." (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب الاستطابة، ح:٢٦٢ من حديث وكيع وغيره به.

Comments:

a. The religion of Islam is in perfect harmony with nature. Hence it is that it has not neglected any aspect of human life. Even on matters often considered as taboo there is enough guidance for us in Islam.

b. The four things that form part of the lavatory etiquette mentioned by Salmân Al-Fârisi conclusively prove the superiority of the Islamic culture over others. The concept of reverence for respective *Qiblah* is there in other faiths as well, but the detailed instructions in the matter that exist in Islam are missing in them. Avoiding to face, while defecating, the *Qiblah* that is used as direction for the prayers, clearly demonstrates the reverence that Muslims attach to it. No such concept of reverence for the *Qiblah* is in evidence either among the Jews or the Christians. Particularizing the left and right hands for different purposes is also the specialty of the Islamic culture.

(المعجم ١٧) - بَابُ النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ بِالْغَائِطِ وَالْبَوْلِ (التحفة ١٧)

Chapter 17. The Prohibition Of Facing The *Qiblah* When Defecating Or Urinating

٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ، يَقُولُ: أَنَا أَوَّلُ مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لاَ يَبُولَنَّ أَحَدُكُمْ مُسْتَقْبِلَ الْقِبْلَةِ» وَأَنَا أَوَّلُ مَنْ حَدَّثَ النَّاسَ بِذٰلِكَ.

317. 'Abdullâh bin Hârith bin Jaz' Az-Zubaidi said: "I am the first one who heard the Prophet ﷺ say: 'No one among you should urinate facing towards the *Qiblah*,' and I am the first one who told the people of that." (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ١٩١ من حديث الليث به، وصححه ابن حبان، والحاكم، والبوصيري وغيرهم.

٣١٨ - حَدَّثَنَا أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ: أَنْبَأَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي

318. It was narrated that Abu Ayyub Ansâri said: "The

Messenger of Allâh ﷺ forbade the person who went to the *Ghâ'it*[1] to face the *Qiblah*. He said: 'Face towards the east or the west.'"[2] (***Sahih***)

يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَسْتَقْبِلَ الَّذِي يَذْهَبُ إِلَى الْغَائِطِ الْقِبْلَةَ، وقَالَ: «**شَرِّقُوا أَوْ غَرِّبُوا**».

تخريج: أخرجه البخاري، الوضوء، باب لا تستقبل القبلة ببول ولا غائط ... إلخ، ح:١٤٤، وح:٣٩٤، ومسلم، الطهارة، باب الاستطابة، ح:٢٦٤ من حديث الزهري به.

Comments: 317 & 318:

As will be evident from the *Ahâdith* of the next chapter, the interdiction only applies to open places. In cases where the toilets are constructed facing that direction, it is allowed to sit in them. However, it is preferable not to make them facing towards the *Qiblah* initially.

319. It was narrated that Ma'qil bin Abu Ma'qil Al-Asadi, who was a Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ forbade us from facing either of the two *Qiblah*[3] when defecating or urinating." (***Da'if***)

٣١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْمَازِنِيُّ، عَنْ أَبِي زَيْدٍ مَوْلَى الثَّعْلَبِيِّينَ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الأَسَدِيِّ، وَقَدْ صَحِبَ النَّبِيَّ ﷺ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِغَائِطٍ أَوْ بَوْلٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح:١٠ من حديث عمرو به، أبو زيد مجهول كما في التقريب وغيره.

320. It was narrated from Jâbir bin 'Abdullâh: "Abu Sa'eed Al-Khudri narrated to me, that he bears witness that the Messenger of Allâh forbade facing the *Qiblah* when defecating or urinating.'" (***Sahih***)

٣٢٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ شَهِدَ عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى أَنْ يَسْتَقْبِلَ الْقِبْلَةَ

[1] *Ghâ'iṭ* refers to defecation, and to the hole in which one defecates.

[2] This applied specifically to the people of Al-Madinah because the *Qiblah* for them was towards the south.

[3] i.e., Jerusalem and Makkah.

بِغَائِطٍ وبَوْلٍ.

تخريج: [صحيح] * ابن لهيعة وشيخه عنعنا، فالسند ضعيف، وانظر، ح:٣١٨، والذي قبله.

Comments:

The expression 'He bears witness' means that he bears the testimony that the Prophet ﷺ did forbid facing the *Qiblah* while urinating or defecating. The tone of the speech used by the narrator has been adopted to make the narration more forceful. It is also meant to convey the idea that the narrator has heard it firsthand from the Prophet ﷺ, without the intervention of any other Companion.

321. It was narrated that Jâbir heard Abu Sa'eed Al-Khudri say: "The Messenger of Allâh ﷺ forbade me from drinking while standing and from urinating while facing the *Qiblah*." (***Sahih***)

٣٢١ - قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَاهُ أَبُو سَعِيدٍ، عُمَيْرُ بْنُ مِرْدَاسٍ الدَّوْنَقِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَبُو يَحْيَىٰ الْبَصْرِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ نَهَانِي أَنْ أَشْرَبَ قَائِماً، وَأَنْ أَبُولَ مُسْتَقْبِلَ الْقِبْلَةِ.

تخريج: [صحيح] انظر الحديث السابق هذا الحديث من زوائد القطان.

Comments:

The *Hadith* forbids the people from drinking water in the standing position. Some of the scholars take this prohibition as not punishable, which means that drinking water while standing up, although permissible, is by no means the best option.

Chapter 18. Permission Concerning That In The (Constructed) Toilet And Permitting It Anywhere Except In The Desert

(المعجم ١٨) - بَابُ الرُّخْصَةِ فِي ذَٰلِكَ فِي الْكَنِيفِ، وَإِبَاحَتِهِ دُونَ الصَّحَارَى

(التحفة ١٨)

322. 'Abdullâh bin 'Umar said: "People say: 'When you sit to relieve yourself, do not face the *Qiblah*.' But one day I climbed up onto the roof of our house, and I saw the Messenger of Allâh ﷺ sitting on two bricks (to relieve himself), facing the direction of Baitul-Maqdis (Jerusalem)." This

٣٢٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الأَنْصَارِيُّ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالاَ: حَدَّثَنَا يَزِيدُ بْن هَارُونَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ أَخْبَرَهُ

أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قَالَ: يَقُولُ أُنَاسٌ: إِذَا قَعَدْتَ لِلغَائِطِ فَلاَ تَسْتَقْبِلِ الْقِبْلَةَ، وَلَقَدْ ظَهَرْتُ، ذَاتَ يَوْمٍ مِنَ الأَيَّامِ، عَلَى ظَهْرِ بَيْتِنَا، فَرَأَيْتُ رَسُولَ اللهِ ﷺ قَاعِداً عَلَى لَبِنَتَيْنِ، مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ، هٰذَا حَدِيثُ يَزِيدَ بْنِ هَارُونَ.

is a *Hadith* narrated by Yazid bin Hârun. (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب التبرز في البيوت، ح:١٤٩ من حديث يزيد بن هارون وغيره، ومسلم، الطهارة، باب الاستطابة، ح:٢٦٦ من حديث يحيى بن سعيد به.

Comments:

a. This was the apartment of the Mother of the Believers Hafsah ﷺ the sister of the narrator of the *Hadith* 'Abdullâh bin 'Umar ﷺ. (see *Bukhâri*: 148) The narrator described the house as his own because it was his sister's house.

b. The words 'I saw the Messenger of Allâh' does not mean that Ibn 'Umar saw the Prophet ﷺ without a screen covering him. The fact of the matter is that the toilet wall being not very high he was able to see the Prophet's head, which indicated that the Prophet ﷺ was sitting with his back towards the House of Allâh and face towards the Baitul-Maqdis (Jerusalem). As for the mud bricks, Ibn 'Umar already knew that they were there. (See *Fathul-Bâri* (Eng.) p. 28/1).

٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، عَنْ عِيسَىٰ الْخَيَّاطِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي كَنِيفِهِ مُسْتَقْبِلَ الْقِبْلَةِ.

قَالَ عِيسَىٰ: فَقُلْتُ ذٰلِكَ لِلشَّعْبِيِّ، فَقَالَ: صَدَقَ ابْنُ عُمَرَ وَصَدَقَ أَبُو هُرَيْرَةَ، أَمَّا قَوْلُ أَبِي هُرَيْرَةَ فَقَالَ: فِي الصَّحْرَاءِ لاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا، وَأَمَّا قَوْلُ ابْنِ عُمَرَ، فَإِنَّ الْكَنِيفَ لَيْسَ فِيهِ قِبْلَةٌ، اسْتَقْبِلْ فِيهِ حَيْثُ شِئْتَ.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: وَحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَىٰ، فَذَكَرَ

323. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ in his (constructed) toilet, facing towards the *Qiblah*." (***Da'if***)

(One of the narrators) 'Eisa said: "I told that to Sha'bi, and he said: 'Ibn 'Umar spoke the truth and Abu Hurairah spoke the truth. As for the words of Abu Hurairah, he said: "In the desert do not face the *Qiblah* nor turning one's back towards it." As for the words of Ibn 'Umar, he said: "In the (constructed) toilet there is no *Qiblah* so turn in whatever direction you want."

نَحْوَهُ].

Another chain with similar wording.

٣٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ ابْنِ سَلَمَةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عَائِشَةَ قَالَتْ: ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ قَوْمٌ يَكْرَهُونَ أَنْ يَسْتَقْبِلُوا بِفُرُوجِهِمُ الْقِبْلَةَ. فَقَالَ: **«أُرَاهُمْ قَدْ فَعَلُوهَا، اسْتَقْبِلُوا بِمَقْعَدَتِي الْقِبْلَةَ»**.

[قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا يَحْيَى بْنُ عَبْدَكَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ خَالِدِ بْنِ أَبِي الصَّلْتِ، مِثْلَهُ].

324. It was narrated that 'Âishah said: "Mention was made in the presence of the Messenger of Allâh ﷺ of some people who did not like to face towards the *Qiblah* with their private parts.[1] He said: 'I think that they do that. Turn my seat (in the toilet) to face the *Qiblah*.' "(***Da'if***)

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٣٧ عن وكيع به * خالد وثقه ابن حبان وحده وجهله أحمد وغيره، وضعفه عبدالحق، وفيه علل أخرى.

٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ ابْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ إِسْحَاقَ، عَنْ أَبَانِ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ، قَبْلَ أَنْ يُقْبَضَ بِعَامٍ، يَسْتَقْبِلُهَا.

325. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade facing the *Qiblah* when urinating. But I saw him, one year before he died, facing the *Qiblah* (while urinating)."(***Hasan***)

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح: ١٣ عن محمد بن بشار به، وحسنه الترمذي، ح: ٩، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments: 324 & 325

Jâbir's narration seems to suggest that the prohibition on facing the *Qiblah* was subsequently abrogated. But if the prohibition may be taken as applying only to the open fields, or it be construed that facing the *Qiblah* is

[1] i.e., when relieving themselves.

permissible although avoiding it is preferable, then the question of abrogation will not arise.

Chapter 19. Cleaning Oneself After Urinating

(المعجم ١٩) - بَابُ الاسْتِبْرَاءِ بَعْدَ الْبَوْلِ (التحفة ١٩)

326. It was narrated from 'Eisa bin Yazdâd Al-Yamâni that his father said: "The Messenger of Allâh ﷺ said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops).'" (*Da'if*)

Another chain with similar wording.

٣٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَمَعَةُ بْنُ صَالِحٍ، عَنْ عِيسَىٰ بْنِ يَزْدَادَ الْيَمَانِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا بَالَ أَحَدُكُمْ فَلْيَنْتُرْ ذَكَرَهُ ثَلَاثَ مَرَّاتٍ»**.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَمَعَةُ، [فَذَكَرَ] نَحْوَهُ].

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٣٤٧ عن وكيع به، وقال البوصيري: «إسناده ضعيف ... وزمعة ضعيف»، وانظر، ح: ٥٠١ * وعيسى بن يزداد مجهول الحال.

Chapter 20. One Who Urinates And Does Not Use Water

(المعجم ٢٠) - بَابُ مَنْ بَالَ وَلَمْ يَمَسَّ مَاءً (التحفة ٢٠)

327. It was narrated that 'Âishah said: "The Prophet ﷺ went out to urinate, and 'Umar followed him with water. He said: 'What is this, O 'Umar?' He said, 'Water.' He said: 'I have not been commanded to perform ablution every time I urinate. If I did that it would have become a Sunnah.'" (*Da'if*)

٣٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللهِ بْنِ يَحْيَى التَّوْأَمِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتِ: انْطَلَقَ النَّبِيُّ ﷺ يَبُولُ، فَاتَّبَعَهُ عُمَرُ بِمَاءٍ، فَقَالَ: **«مَا هٰذَا؟ يَا عُمَرُ!»** قَالَ: مَاءٌ. قَالَ: **«مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في الإستبراء، ح: ٤٢ من حديث عبدالله بن يحيى التوأم به، وهو ضعيف كما في التقريب.

Chapter 21. Prohibition Of Urinating In The Middle Of The Street

(المعجم ٢١) - بَابُ النَّهْيِ عَنِ الْخَلَاءِ عَلَى قَارِعَةِ الطَّرِيقِ (التحفة ٢١)

328. Abu Sa'eed Al-Himyari narrated that Mu'âdh bin Jabal used to narrate something that the Companions of the Messenger of Allâh ﷺ had not heard, and he used to keep quiet about what they had heard. News of this report reached 'Abdullâh bin 'Amr, and he said: "By Allâh, I never heard the Messenger of Allâh ﷺ say this, and Mu'âdh will put you into difficulty with regard to relieving yourself." News of that reached Mu'âdh, so he met with him ('Abdullâh). Mu'âdh said: "O 'Abdullâh! Denying a *Hadith* from the Messenger of Allâh is hypocrisy, and its sin is upon the one who said it (if it is not true). I did indeed hear the Messenger of Allâh ﷺ say: 'Beware of the three things which provoke curses: Relieving oneself in watering places, in places of shade and in the middle of the street.'" (*Da'if*)

٣٢٨ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ. أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ حَدَّثَهُ قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يَتَحَدَّثُ بِمَا لَمْ يَسْمَعْ أَصْحَابُ رَسُولِ اللهِ ﷺ، وَيَسْكُتُ عَمَّا سَمِعُوا، فَبَلَغَ عَبْدَ اللهِ بْنَ عَمْرٍو مَا يَتَحَدَّثُ بِهِ، فَقَالَ: وَاللهِ! مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ هٰذَا. وَأَوْشَكَ مُعَاذٌ أَنْ يَفْتِنَكُمْ فِي الْخَلَاءِ، فَبَلَغَ ذٰلِكَ مُعَاذاً، فَلَقِيَهُ، فَقَالَ مُعَاذٌ: يَا عَبْدَ اللهِ بْنَ عَمْرٍو! إِنَّ التَّكْذِيبَ بِحَدِيثٍ عَنْ رَسُولِ اللهِ ﷺ نِفَاقٌ، وَإِنَّمَا إِثْمُهُ عَلَى مَنْ قَالَهُ، لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ: الْبَرَازَ فِي الْمَوَارِدِ، وَالظِّلِّ، وَقَارِعَةِ الطَّرِيقِ»**.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب المواضع التي نهي عن البول فيها، ح:٢٦ من حديث نافع بن يزيد به، قال البوصيري: «هذا إسناد ضعيف فيه أبوسعيد ... روايته عن معاذ مرسلة».

Comments:

a. The term 'watering places' means banks of ponds or rivers etc., frequented by the people for their needs of water or other purposes.

b. The Prophet's command to avoid relieving oneself in 'the middle of the street' is meant to spare the passers by possible inconvenience.

329. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Beware of stopping to rest and praying in the middle of the road, for it is the refuge of snakes and carnivorous animals, and beware of relieving yourselves in the middle of the road, for this is an act that provokes curses.'" (*Da'if*)

٣٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ زُهَيْرٍ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِيَّاكُمْ وَالتَّعْرِيسَ عَلَى جَوَادِّ الطَّرِيقِ، وَالصَّلَاةَ عَلَيْهَا، فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَالسِّبَاعِ، وَقَضَاءِ الْحَاجَةِ عَلَيْهَا، فَإِنَّهَا [مِنَ] الْمَلَاعِنِ».

تخريج: [ضعيف] قال الإمام أحمد في عمرو بن سلمة: «روي عن زهير أحاديث بواطيل» (تهذيب)، وللحديث طرق ضعيفة عند أحمد (٣/ ٣٠٥، ٣٨١) وغيره.

Comments:

At night time when traffic comes to a halt on the streets, insects and carnivorous animals come out of their hiding and pass through the streets. So, if someone chooses to sleep there he runs the risk of being stung or bitten by scorpions and snakes etc.

330. Sâlim narrated from his father that the Prophet ﷺ forbade praying in the middle of the road, or defecating there, or urinating. (*Da'if*)

٣٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ قُرَّةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلَّى عَلَى قَارِعَةِ الطَّرِيقِ، أَوْ يُضْرَبَ الْخَلَاءُ عَلَيْهَا، أَوْ يُبَالَ فِيهَا.

تخريج: [إسناده ضعيف] أخرجه الطبراني في المعجم الكبير: ١٢/ ٢٨١، ح: ١٣١٢٠ من حديث عمرو بن خالد الحراني به * ابن لهيعة يدلس عن الضعفاء (انظر طبقات المدلسين/ المرتبة الخامسة)، والسند ضعفه البوصيري.

Chapter 22. Going Far Away When Relieving Oneself Out Of Doors

(المعجم ٢٢) - بَابُ التَّبَاعُدِ لِلْبَرَازِ فِي الْفَضَاءِ (التحفة ٢٢)

331. It was narrated that Mughirah bin Shu'bah said: "Whenever the Prophet ﷺ went to relieve himself, he would go far away." (*Hasan*)

٣٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَانَ النَّبِيُّ ﷺ، إِذَا ذَهَبَ الْمَذْهَبَ، أَبْعَدَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب التخلي عند قضاء الحاجة، ح: ١، وصححه الترمذي، وابن خزيمة، والحاكم، والذهبي.

Comments:

Hiding the private parts from the view of others is mandatory at all times. Therefore, it would be best to take shelter behind a tree or wall provided that there is no forbidding factor there, namely the tree is not used as a resting place by the people.

332. It was narrated that Anas said: "I was with the Prophet ﷺ on a journey. He went away to relieve himself, then he came and called for water and performed ablution." ***(Da'if)***

٣٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا [عُمَرُ] بْنُ عُبَيْدٍ، عَنْ عُمَرَ بْنِ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَتَنَحَّى لِحَاجَتِهِ، ثُمَّ جَاءَ فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد ضعيف لضعف (عمر بن المثنى) الأشجعي مستور (تقريب) . . . وقال أبو زرعة: «عطاء لم يسمع من أنس»، وللحديث شواهد كثيرة.

Comments:

a. This *Hadith* is again about going away from the view of others for purposes of relieving oneself.
b. Defecation and urination are the nullifiers of ablution. Therefore, if one feels the need for doing ablution for certain acts, let him do it. Otherwise, performing ablution is not necessary.

333. It was narrated from Ya'la bin Murrah that when the Prophet ﷺ went to relieve himself, he would go far away. ***(Hasan)***

٣٣٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ يُونُسَ بْنِ خَبَّابٍ، عَنْ يَعْلَىٰ بْنِ مُرَّةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا ذَهَبَ إِلَى الْغَائِطِ، أَبْعَدَ.

تخريج: [**حسن**] وقال البوصيري: «هذا إسناد ضعيف لضعف يونس بن خباب»، والحديث السابق (٣٣١) شاهد له.

334. It was narrated that 'Abdur-Rahmân bin Abu Qurâd said: "I went for *Hajj* with the Prophet ﷺ, and he went far away to relieve himself." ***(Hasan)***

٣٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ ابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَاسْمُهُ عُمَيْرُ بْنُ يَزِيدَ - عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ وَالْحَارِثِ بْنِ فُضَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ فَذَهَبَ لِحَاجَتِهِ فَأَبْعَدَ.

تخريج: [**إسناده حسن**] أخرجه النسائي: ١/١٧، ١٨، ح: ١٦ من حديث يحيى بن سعيد به، وحسنه الحافظ في الإصابة (٣/٤١٩ ت: ٥١٨٥).

٣٣٥ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، وَكَانَ رَسُولُ اللهِ ﷺ لاَ يَأْتِي الْبَرَازَ حَتَّى يَتَغَيَّبَ، فَلاَ يُرَى.

335. It was narrated that Jâbir said: "We went out on a journey with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ would not relieve himself until he had disappeared and could not be seen by anyone." (***Da'if***)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب التخلي عند قضاء الحاجة، ح: ٢ من حديث إسماعيل به، وهو ضعيف كما في التقريب وغيره، ولبعض الحديث شواهد عند أبي داود، ح: ١ وغيره.

٣٣٦ – حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ كَثِيرِ بْنِ جَعْفَرٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلاَلِ بْنِ الحارِثِ الْمُزَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

336. It was narrated from Bilâl bin Al-Hârith Al-Muzani that when the Messenger of Allâh ﷺ wanted to relieve himself, he would go far away. (***Hasan***)

تخريج: [**حسن**] انظر، ح: ١٦٥ لضعف كثير العوفي (وتلميذه مستور)، وللحديث شواهد منها الحديث السابق: ٣٣١، ٣٣٤، وهو بها حسن.

(المعجم ٢٣) – بَابُ الارْتِيَادِ لِلْغَائِطِ وَالْبَوْلِ (التحفة ٢٣)

Chapter 23. Looking For A Place To Defecate Or Urinate

٣٣٧ – حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ حُصَيْنٍ الْحِمْيَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخَيْرِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنِ اسْتَجْمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ [ذٰلِكَ] فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ، وَمَنْ تَخَلَّلَ فَلْيَلْفِظْ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ، مَنْ فَعَلَ ذٰلِكَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ،**

337. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Whoever uses stones to clean himself, let him use an odd number of stones. Whoever does that has done well, and whoever does not, there is no harm in it. Whoever uses a toothpick should spit out (whatever he removes) and whoever removes (the particle of food) by dislodging it with his tongue should swallow it.

فَلاَ حَرَجَ، وَمَنْ أَتَى الْخَلاَءَ فَلْيَسْتَتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا كَثِيباً مِنْ رَمْلٍ فَلْيَمْدُدْهُ عَلَيْهِ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ ابْنِ آدَمَ. مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ، فَلاَ حَرَجَ».

Whoever does that has done well, and whoever does not, there is no harm in it. Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the *Shaitân* plays with the backside of the son of Âdam. Whoever does that has done well, and whoever does not, there is no harm in it." (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الاستتار في الخلاء، ح:٣٥، وصححه ابن حبان * حصين مجهول كما في التقريب.

٣٣٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ بِإِسْنَادِهِ نَحْوَهُ، وَزَادَ فِيهِ: «وَمَنِ اكْتَحَلَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ، وَمَنْ لاَ، فَلاَ حَرَجَ، وَمَنْ لاَكَ فَلْيَبْتَلِعْ».

338. A similar report was narrated by 'Abdul-Mâlik bin As-Sabbâh with a similar chain, with the additional words: "Whoever applies kohl to his eyes, let him add it an odd number of times. Whoever does that has done well, and whoever does not, there is no harm in it. And whoever dislodges (a particle of food from between the teeth) by dislodging it with his tongue, let him swallow it." (***Da'if***)

تخريج: [ضعيف] انظر الحديث السابق، وسيأتي، ح:٣٤٩٨.

٣٣٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ يَعْلَى بْنِ مُرَّةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ أَنْ يَقْضِيَ حَاجَتَهُ، فَقَالَ لِي: «ائْتِ تِلْكَ الْأَشَاءَتَيْنِ» قَالَ وَكِيعٌ: - يَعْنِي: النَّخْلَ الصِّغَارَ -. «فَقُلْ لَهُمَا: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكُمَا أَنْ تَجْتَمِعَا».

339. It was narrated from Ya'la bin Murrah that his father said: "I was with the Prophet ﷺ on a journey, and he wanted to relieve himself. He said to me: 'Go to those two small date-palm trees and tell them: "The Messenger of Allâh ﷺ orders you to come together."' So they came together and he concealed himself behind them, and relieved himself. Then

he said to me: 'Go to them and tell them: "Go back, each one of you, to your places.'" So I said that to them and they went back." (*Hasan*)

فَاجْتَمَعَتَا، فَاسْتَتَرَ بِهِمَا، فَقَضَى حَاجَتَهُ، ثُمَّ قَالَ لِي: «ائْتِهِمَا، فَقُلْ لَهُمَا: لِتَرْجِعْ كُلُّ وَاحِدَةٍ مِنْكُمَا إِلَى مَكَانِهَا» فَقُلْتُ لَهُمَا فَرَجَعَتَا.

تخريج: [حسن] أخرجه أحمد: ٤/ ١٧٠ عن وكيع به * الأعمش عنعن تقدم، ح: ١٧٨، والمنهال لم يسمع من يعلى، وفيه علة أخرى، وللحديث شواهد عند مسلم، ح: ٣٠١٠ وغيره.

Comments:

It is one of the miracles of the Prophet ﷺ that, for his sake, Allâh moved the trees from their places, then made them go back where they were before. It is also noteworthy that the Messenger of Allâh did not address the trees himself directly, but the message was conveyed through a Companion, and the trees obeyed him. This is a supernatural happening (a sort of miracle or *Karâmah)* performed by a Companion.

340. It was narrated that 'Abdullâh bin Ja'far said: "The thing that the Prophet ﷺ most liked to conceal himself behind when relieving himself was a hillock or a stand of date-palm trees." (*Sahih*)

٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: كَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ النَّبِيُّ ﷺ لِحَاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ.

تخريج: [صحيح] أخرجه مسلم، الحيض، باب التستر عند البول، ح: ٣٤٢ من حديث مهدي به.

Comments:

It is in order to relieve oneself behind a tree, provided that it is not a fruit tree. Dates are picked at a certain time of the year from the tree. Therefore, no one has any need to go to it and pluck its fruit in other seasons. As regards the shade, the date-palm garden is good for the purpose but the individual tree is not considered worthwhile for it. Nevertheless, trees of small height, not yet attained the stage of bearing fruit are good providers of shade.

341. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ turned towards a mountain pass and urinated, until I took pity on him because of the

٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ: حَدَّثَنِي حَفْصُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

way he parted his legs when he urinated." (*Da'if*)

ابْنِ عَبَّاسٍ قَالَ: عَدَلَ رَسُولُ اللهِ ﷺ إِلَى الشِّعْبِ فَبَالَ، حَتَّى أَنِّي آوِي لَهُ مِنْ فَكِّ وَرِكَيْهِ حِينَ بَالَ.

تخريج: [**إسناده ضعيف**] وضعفه البوصيري * محمد ابن ذكوان ضعيف (تقريب).

Chapter 24. The Prohibition Of Gathering Or Talking In The Toilet

(المعجم ٢٤) - **بَابُ النَّهْيِ عَنِ الاِجْتِمَاعِ عَلَى الخَلَاءِ وَالْحَدِيثِ عِنْدَهُ**

(التحفة ٢٤)

342. It was narrated from Abu Sa'eed Khudri that the Messenger of Allâh ﷺ said: "No two people should converse while relieving themselves, each of them looking at the private parts of the other, for Allâh, the Mighty and Sublime, hates that." (*Da'if*)

Other chains with similar wording.

٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ: أَنْبَأَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلاَلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لاَ يَتَنَاجَى اثْنَانِ عَلَى غَائِطِهِمَا، يَنْظُرُ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَوْرَةِ صَاحِبِهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذٰلِكَ**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا سَلْمُ بْنُ إِبْرَاهِيمَ الْوَرَّاقُ: حَدَّثَنَا عِكْرِمَةُ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ هِلاَلٍ، قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وَهُوَ الصَّوَابُ.

حدّثنا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ ابْنِ عَبْدِ اللهِ، نَحْوَهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب كراهية الكلام عند الخلاء، ح:١٥، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي * عكرمة مضطرب الحديث عن يحي بن أبي كثير.

Comments:

a. There is some weakness in this chain of the *Hadith*. Nevertheless this very *Hadith* is also reported on the authority of 'Abdullâh bin 'Umar ﷺ and Jâbir

ﷺ which is considered sound. (*Sahih Al-Jâmi' As-Saghir*: 6013)

b. A person who has uncovered his private parts must avoid conversing with the others, it being against the principle of modesty. That is why it is tantamount to inviing the wrath of Allâh.
c. Talking together is prohibited because in order to do it the persons concerned shall have to sit close to each other which means uncovering themselves before others.

Chapter 25. The Prohibition Of Urinating Into Standing Water

(المعجم ٢٥) - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ (التحفة ٢٥)

343. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water. (*Sahih*)

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنْ أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

تخريج: أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح:٢٨١ عن محمد ابن رمح وغيره به.

344. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'No one among you should urinate into standing water.'" (*Hasan*)

٣٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب البول في الماء الراكد، ح:٧٠ من حديث ابن عجلان به.

345. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one among you should urinate into standing water.'" (*Da'if*)

٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ النَّاقِعِ».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: «هذا إسناد ضعيف * ابن أبي فروة اسمه إسحاق متفق على تركه».

Comments:

a. 'Standing water' means still water in a pond etc., that is not flowing. If people make a habit of urinating in such waters, they shall turn dirty and

unfit for other uses.

b. What we infer from the *Hadith* is that it is not, as a rule, impermissible to urinate in the running water of a stream or river, still it would be best to avoid it, since doing so would be against the principle of cleanliness and purity.

Chapter 26. Strict Rulings Concerning Urination

(المعجم ٢٦) - بَابُ التَّشْدِيدِ فِي الْبَوْلِ (التحفة ٢٦)

346. It was narrated that 'Abdur-Rahmân bin Hasanah said: "The Messenger of Allâh ﷺ came out to us holding a small shield in his hand. He put it down, then he sat down and urinated towards it. Some of the people said: 'Look at him, he urinates like a woman!' The Prophet ﷺ heard that and said: 'Woe to you! Do you not know what happened to one of the Children of Israel? If any urine touched any part of their clothes, they would cut that out with scissors. He told them not to do that, so he was tormented in his grave.'" (*Da'if*)

Another chain with similar wording.

٣٤٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، وَفِي يَدِهِ الدَّرَقَةُ، فَوَضَعَهَا ثُمَّ جَلَسَ فَبَالَ إِلَيْهَا، فَقَالَ بَعْضُهُمْ: انْظُرُوا إِلَيْهِ، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ، فَسَمِعَهُ النَّبِيُّ ﷺ، فَقَالَ: «وَيْحَكَ! أَمَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَرَضُوهُ بِالْمَقَارِيضِ، فَنَهَاهُمْ [عَنْ ذٰلِكَ]، فَعُذِّبَ فِي قَبْرِهِ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسٰى: أَنْبَأَنَا الأَعْمَشُ فَذَكَرَ نَحْوَه.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب الاستبراء من البول، ح:٢٢ وغيره * فيه الأعمش ولم أجد تصريح سماعه تقدم، ح:١٧٨.

Comments:

a. While urinating in an open place, a person must be particular about screening, which could be had either from a tree or a wall etc., or from any other thing available to the person concerned. A case in point is that of the shield which the Prophet ﷺ used for the purpose.

b. Inviting the people to an act of sin, or dissuading them from following some virtuous habit, or doing something good, is a deadly crime punishable even in the grave before the Day of Resurrection.

c. The *Hadith* confirms the reality of torment in the grave.

347. It was narrated that Ibn 'Abbâs said: "The Messenger of

٣٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

Allâh ﷺ passed by two new graves, and he said: 'They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.'" (*Sahih*)

أَبُو مُعَاوِيَةَ وَوَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِقَبْرَيْنِ جَدِيدَيْنِ، فَقَالَ: **«إِنَّهُمَا لَيُعَذَّبَانِ. وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»**.

تخريج: أخرجه البخاري، الجنائز، باب الجريدة على القبر، ح:١٣٦١ من حديث أبي معاوية، ومسلم، الطهارة، باب الدليل على نجاسة البول . . . إلخ، ح:٢٩٢ من حديث الأعمش به.

Comments:

a. The *Hadith* again confirms the reality of torment in the grave.
b. 'Preventing urine from getting on the clothes' means taking due care to prevent any drops of urine from defiling the body or the clothes, and doing proper cleaning of the concerned part after urination with soil or water.
c. 'Not being punished for anything major' means that it was by no means a difficult task to guard against the drops of urine. What was needed was just a little bit of precaution in the matter.
d. The Arabic word *Namimah* translated here as 'malicious gossip' means carrying the word spoken by one person to another with the intention of creating dissension and bad blood between them. Even if the news thus carried is true, to transmit it with an evil intention is a major sin. In case the report thus carried is false, the seriousness of the crime increases manyfold.

348. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Most of the torment of the grave is because of urine.'" (*Hasan*)

٣٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَكْثَرُ عَذَابِ الْقَبْرِ مِنَ الْبَوْلِ»**.

تخريج: [حسن] أخرجه أحمد:٢/٣٨٨ عن عفان به، وهو في مصنف ابن أبي شيبة:١/ ١٢٢، وصححه الحاكم، والذهبي، والبوصيري * الأعمش عنعن تقدم، ح:١٧٨، وله شاهد حسن عند النسائي، ح:١٣٤٤.

349. Bahr bin Marrâr narrated that his grandfather Abu Bakrah said: "The Messenger of Allâh ﷺ passed by two graves, and he

٣٤٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَسْوَدُ بْنُ شَيْبَانَ: حَدَّثَنِي بَحْرُ ابْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ قَالَ: مَرَّ النَّبِيُّ

ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَيُعَذَّبُ فِي الْبَوْلِ، وَأَمَّا الآخَرُ فَيُعَذَّبُ فِي الْغِيبَةِ».

said: 'They are being punished, but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٥/٣٩ عن وكيع به * بحر سمع هذا الحديث من عبدالرحمٰن بن أبي بكرة عن أبيه، مسند أحمد: ٥/ ٣٥، ٣٦، وهو متهم بالاختلاط ولم يتبين تحديثه به قبل اختلاطه، فالسند ضعيف، وللحديث شواهد كثيرة منها الحديث السابق: ٣٤٧ .

(المعجم ٢٧) - بَابُ الرَّجُلِ يُسَلَّمُ عَلَيْهِ وَهُوَ يَبُولُ (التحفة ٢٧)

Chapter 27. A Man Who Is Greeted While He Is Urinating

٣٥٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ، وَأَحْمَدُ بْنُ سَعِيدٍ الدارمي، قَالَا: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ بْنِ الْحَارِثِ بْنِ وَعْلَةَ، أَبِي سَاسَانَ الرَّقَاشِيِّ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذِ بْنِ [عُمَيْرِ] بْنِ جُدْعَانَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَوَضَّأُ، فَسَلَّمْتُ عليه فلم يَرُدَّ عليَّ [السَّلام]، فَلَمَّا فَرَغَ مِنْ وُضُوئِهِ، قَالَ «إِنَّهُ لَمْ يَمْنَعْنِي مِنْ أَنْ أَرُدَّ عَلَيْكَ، إِلَّا أَنِّي كُنْتُ عَلَى غَيْرِ وُضُوءٍ».

350. It was narrated that Muhâjir bin Qunfudh bin ('Umair) bin Judh'ân said: "I came to the Prophet ﷺ when he was performing ablution and greeted him with the *Salâm*, but he did not return (the greeting). When he had finished his ablution he said: 'Nothing prevented me from returning your greeting but the fact that I did not have ablution.'" (*Da'if*)

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا الأَنْصَارِيُّ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، فَذَكَرَ نَحْوَهُ.

Another chain with similar wording.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في الرجل يرد السلام وهو يبول، ح: ١٧ * الحسن عنعن تقدم، ح: ١٧ .

Comments:

Greeting someone with *Salâm* or returning it is an act of remembering Allâh. And although the remembrance of Allâh is permitted even when one is not in a state of ablution, it is better to be in the state of ablution. The Prophet ﷺ delayed the returning of the greeting for adopting the better course.

351. It was narrated that Abu Hurairah said: "A man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salâm*, but he did not return the greeting. When he finished, he struck the ground with his palms and did dry ablution (*Tayammum*), then he returned the greeting." (***Da'if***)

٣٥١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَسْلَمَةُ ابْنُ عَلِيٍّ: حَدَّثَنَا الأَوْزَاعِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ، فَلَمَّا فَرَغَ، ضَرَبَ بِكَفَّيْهِ الأَرْضَ فَتَيَمَّمَ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ.

تخريج: [**إسناده ضعيف جدًا**] وضعفه البوصيري * وفيه مسلمة بن علي وهو متروك كما في التقريب وغيره.

Comments:

This chain of narration has weakness in it. However, another authentic source also report a similar happening.

352. It was narrated from Jâbir bin 'Abdullâh that a man passed by the Prophet ﷺ while he was urinating, and greeted him with the *Salâm*. The Messenger of Allâh ﷺ said to him: 'If you see me in this situation, do not greet me with the *Salâm*, for if you do that I will not respond to you.'" (***Hasan***)

٣٥٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ، عَنْ هَاشِمِ بْنِ الْبَرِيدِ، عَنْ عَبْدِاللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِاللهِ؛ أَنَّ رَجُلًا مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ «إِذَا رَأَيْتَنِي عَلَى مِثْلِ هٰذِهِ الْحَالَةِ فَلاَ تُسَلِّمْ عَلَيَّ، فَإِنَّكَ إِنْ فَعَلْتَ ذٰلِكَ، لَمْ أَرُدَّ عَلَيْكَ».

تخريج: [**حسن**] أخرجه ابن عبدي:٧/ ٢٥٧٤ من حديث الحكم بن موسي ثنا عيسى بن يونس به، وقال البوصيري: «هذا إسناد حسن لأن سويدًا لم ينفرد به»

Comments:

It is not allowed for a defecating or urinating person to return someone's greeting. It is, therefore, better that he be not greeted in such a situation. And Allâh knows best.

353. It was narrated that Ibn 'Umar said: "A man passed by the Prophet ﷺ while he was urinating and greeted him with the *Salâm*, and he did not return the greeting." (***Sahih***)

٣٥٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، وَالْحُسَيْنُ ابْنُ أَبِي السَّرِيِّ الْعَسْقَلاَنِيُّ قَالاَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ سُفْيَانَ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ، فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ.

تخريج: [صحيح] أخرجه مسلم، الحيض، باب التيمم، ح: ٣٧٠ من حديث سفيان به.

Chapter 28. Cleaning Oneself With Water (*Istinjâ'*)

(المعجم ٢٨) - بَابُ الاسْتِنْجَاءِ بِالْمَاءِ (التحفة ٢٨)

354. It was narrated that 'Âishah said: "I never saw the Messenger of Allâh ﷺ come out of the toilet without first (cleansing himself) with water." (*Da'if*)

٣٥٤ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ غَائِطٍ قَطُّ إِلَّا مَسَّ مَاءً.

تخريج: [إسناده ضعيف] * إبراهيم النخعي كان يدلس (طبقات المدلسين، المرتبة الثانية) وعنعن.

Comments:

a. This shows that the Prophet's normal practice was to clean himself with water, since it is the best method of securing cleanliness.
b. In the outside, he mostly cleaned himself with pebbles, but even there he sometimes carried water with him.

355. Abu Sufyân said: "Abu Ayyub Al-Ansâri, Jâbir bin 'Abdullâh, and Anas bin Mâlik told me that when this Verse: "In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure."[1] was revealed, the Messenger of Allâh ﷺ said: 'O *Ansâr*! Allâh has praised you for your cleanliness. What is the nature of your cleanliness?' They said: 'We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: 'This is what it is. So adhere to it.'" (*Hasan*)

٣٥٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ: حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ، أَبُو سُفْيَانَ، [قَالَ:] حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ، وَجَابِرُ بْنُ عَبْدِ اللهِ، وَأَنَسُ بْنُ مَالِكٍ، أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ﴾، [التوبة: ١٠٨] قَالَ رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الأَنْصَارِ! إِنَّ اللهَ قَدْ أَثْنَىٰ عَلَيْكُمْ فِي الطُّهُورِ، فَمَا طُهُورُكُمْ؟» قَالُوا: نَتَوَضَّأُ لِلصَّلَاةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ. قَالَ: «فَهُوَ ذَاكَ فَعَلَيْكُمُوهُ».

تخريج: [إسناده حسن] أخرجه البيهقي: ١/ ١٠٥ من حديث عتبة به، وصححه الحاكم: ١/

[1] *At-Tawbah* 9:108.

١٥٥، والذهبي * عتبة حسن الحديث.

Comments:

a. The *Hadith* confirms that using water for cleaning is better than relying only on pebbles.

b. According to some scholars, the mosque referred to in the Qur'ânic Verse is the Prophet's Mosque, while others take it to mean the mosque of Qubâ'.

356. It was narrated from 'Âishah that the Prophet ﷺ used to wash his private parts three times. Ibn 'Umar said: "We did that and we found it to be a healing and a means of purification." (***Da'if***)

Another chain with similar wording.

٣٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ جَابِرٍ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْسِلُ مَقْعَدَتَهُ ثَلَاثاً، قَالَ ابْنُ عُمَرَ: فَعَلْنَاهُ فَوَجَدْنَاهُ دَوَاءً وَطُهُوراً.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ. قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ. حَدَّثَنَا شَرِيكٌ، نَحْوَهُ.

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: «هذا إسناد فيه زيد العمي وهو ضعيف ...» * وجابر وهو ضعيف رافضي كما في التقريب، وقال ابن رجب «جابر الجعفي ضعفه الأكثرون».

357. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The (following) was revealed about the people of Qubâ': 'In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure.'''[1] He said: 'They used to clean themselves with water (after urinating), and this Verse was revealed concerning them.''' (***Hasan***)

٣٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ ابْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**نَزَلَتْ فِي أَهْلِ قُبَاءٍ** ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ﴾ [التوبة: ١٠٨] قَالَ: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ فِيهِمْ هٰذِهِ الْآيَةُ».

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب في الاستنجاء بالماء، ح:٤٤، والترمذي وقال: «غريب» * يونس ضعيف وشيخه مجهول الحال، والحديث السابق (٣٥٥) شاهد له.

[1] *At-Taubah* 9:108.

Comments:

It is reported in *Sahih Muslim* from Abu Sa'eed Al-Khudri ﷺ that when he enquired the Prophet ﷺ about the mosque referred to in the Qur'ânic Verse, he answered that it was the one known as the Prophet's Mosque (*Muslim*: 3221). Nevertheless even the Qubâ' Mosque was founded by the Prophet ﷺ himself. As such this one can also be described as the 'mosque founded on piety'.

Chapter 29. One Who Rubs His Hand On The Ground After Cleaning Himself

(المعجم ٢٩) -بَابُ مَنْ دَلَكَ يَدَهُ بِالأَرْضِ بَعْدَ الاسْتِنْجَاءِ (التحفة ٢٩)

358. It was narrated from Abu Hurairah that the Prophet ﷺ relieved himself, then he cleaned himself (with water) from a pot made of brass, then he wiped his hand on the ground. ***(Hasan)***

Another chain with similar wording.

٣٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، [عَنْ] إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ، ثُمَّ اسْتَنْجَى مِنْ تَوْرٍ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ.

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أبو حاتم: حدّثنا سَعِيدُ بْنُ سُلَيْمَانَ الْوَاسِطِيُّ، عَنْ شَرِيكٍ، نَحْوَهُ].

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب الرجل يدلك يده بالأرض إذا استنجى، ح:٤٥، وصححه ابن حبان.

Comments:

Rubbing the earth on one's hand while washing ensures better purity. The use of soap etc, for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.

359. Ibrâhim bin Jarir narrated from his father that the Prophet of Allâh ﷺ entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. ***(Hasan)***

٣٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ جَرِيرٍ، عَنْ أَبِيهِ أَنَّ نَبِيَّ اللهِ ﷺ دَخَلَ الْغَيْضَةَ فَقَضَى حَاجَتَهُ، فَأَتَاهُ جَرِيرٌ بِإِدَاوَةٍ مِنْ مَاءٍ فَاسْتَنْجَى مِنْهَا، وَمَسَحَ يَدَهُ بِالتُّرَابِ.

تخريج: [حسن] أخرجه النسائي: ١/ ٤٥، الطهارة، باب دلك اليد بالأرض بعد الاستنجاء، ح:٥١ من حديث أبان به، وصححه ابن خزيمة: ١/ ٤٧، وح: ٨٩ * إبراهيم صدوق لكنه لم يسمع

من أبيه، وللحديث شواهد كثيرة.

Chapter 30. Covering Vessels

(المعجم ٣٠) - بَابُ تَغْطِيَةِ الإِنَاءِ
(التحفة ٣٠)

360. It was narrated that Jâbir said: "The Prophet ﷺ commanded (us) to tie up our water skins and cover our vessels." (*Sahih*)

٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَعْلَى ابْنُ عُبَيْدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَمَرَ[نَا] النَّبِيُّ ﷺ أَنْ نُوكِيَ أَسْقِيَتَنَا وَنُغَطِّيَ آنِيَتَنَا.

تخريج: أخرجه مسلم، من حديث الليث بن سعد عن أبي الزبير به مطولاً، انظر، ح: ٣٤١٠، ٣٧٧١ من هذا الكتاب.

Comments:

All containers of water or food must be duly covered in order to prevent dust or insects sneaking into them, mainly because some of the insects could be dangerous. Particularly at night time the insects etc., come out of their hiding and possibly enter food and drink items. Hence the order to especially keep the vessels covered at night. (*Bukhâri*: 5623)

361. It was narrated that 'Âishah said: "I used to cover three vessels for the Messenger of Allâh ﷺ at night: A vessel (of water) for his ablution, a vessel for his tooth stick and a vessel for his drink." (*Da'if*)

٣٦١ - حَدَّثَنَا عِصْمَةُ بْنُ الْفَضْلِ وَ يَحْيَى ابْنُ حَكِيمٍ، قَالاَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ: حَدَّثَنَا حَرِيشُ بْنُ [الْخِرِّيتِ]: أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللهِ ﷺ ثَلاَثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

تخريج: **[إسناده ضعيف]** وقال البوصيري: «هذا إسناد ضعيف حريش بن خريت متفق عليه ضعفه»، وانظر، ح: ٣٤١٢.

362. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ never entrusted his purification to anyone nor his charity that he had given to anyone; he would be the one to

٣٦٢ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُطَهَّرُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَلْقَمَةُ بْنُ أَبِي جَمْرَةَ الضُّبَعِيُّ، عَنْ أَبِيهِ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لاَ

take care of these matters himself." (*Da'if*)

يَكِلُ طُهُورَهُ إِلَى أَحَدٍ وَلاَ صَدَقَتَهُ الَّتِي يَتَصَدَّقُ بِهَا، يَكُونُ هُوَ الَّذِي يَتَوَلَّاهَا بِنَفْسِهِ.

تخريج: [إسناده ضعيف] (قال البوصيري: «هذا إسناد ضعيف، علقمة بن أبي جمرة مجهول، ومطهر بن الهيثم ضعيف»).

Chapter 31. Washing A Vessel That Has Been Licked By A Dog

(المعجم ٣١) - بَابُ غَسْلِ الإِنَاءِ مِن وُلُوغِ الْكَلْبِ (التحفة ٣١)

363. It was narrated that Abu Razin said: 'I saw Abu Hurairah hitting his forehead with his hand and saying: "O people of Iraq! Do you claim that I would tell a lie against the Messenger of Allâh ﷺ so that it may be more convenient for you and a sin upon me?' I bear witness that I heard the Messenger of Allâh ﷺ say: 'If a dog licks the vessel of anyone of you, let him wash it seven times.'" (*Da'if*)

٣٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ جَبْهَتَهُ بِيَدِهِ وَيَقُولُ: يَا أَهْلَ الْعِرَاقِ! أَنْتُمْ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللهِ ﷺ: لِيَكُونَ لَكُمُ الْمَهْنَأُ وَعَلَيَّ الإِثْمُ، أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ، فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: [إسناده ضعيف] * أبو معاوية، موصوف بالتدليس (طبقات المدلسين/ المرتبة الثانية) والأعمش تقدم، ح:١٧٨ عنعنا، وأخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٧٩ من طريق آخر عن الأعمش به مختصرًا، المرفوع فقط، وروايات المدلسين في الصحيحين محمولة على السماع.

Comments:

a. If a dog licks a vessel, it must be washed seven times.
b. In addition, along with washing, it is also necessary to rub the vessel in question with dust.
c. The dog saliva contains rabies that cannot be cleaned by just one wash. As for dust, it contains germ-killing properties. That is why the sacred law of Islam has, of all the animals, particularised this method of cleaning only for the licking of dogs.

364. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "If a dog licks the vessel of anyone of you, let him wash it seven times." (*Sahih*)

٣٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: أخرجه البخاري، الوضوء، باب إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح:١٧٢، ومسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٧٩ من حديث مالك به.

365. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ said: 'If a dog licks a vessel, wash it seven times and rub it with dust the eighth time." (*Sahih*)

٣٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

تخريج: أخرجه مسلم، الطهارة، باب حكم ولوغ الكلب، ح:٢٨٠ من حديث شعبة به.

366. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him wash it seven times.'" (*Hasan*)

٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَنْبَأَنَا عُبيدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٢/ ٣٦٥، ح:١٣٣٥٧ من حديث سعيد ابن أبي مريم به * عبدالله العمري عن نافع قواه أحمد وابن معين، وانظر، ح:١٢٩٩ . تنبيه: قال الحافظ المزي في الأطراف: «وقع في بعض النسخ عن عبيدالله وهو وهم».

Chapter 32. Ablution With Water Left Over By A Cat And The Concession

(المعجم ٣٢) - بَابُ الْوُضُوءِ بِسُؤْرِ الْهِرَّةِ وَالرُّخْصَةِ فِي ذَلِكَ (التحفة ٣٢)

367. It was narrated from Kabshah bint Ka'b, who was married to one of the sons of Abu Qatâdah, that she poured water for Abu Qatâdah to perform ablution. A cat came and drank the water, and he tilted the vessel for it. She started looking at it (in surprise) and he said: "O

٣٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ الأَنْصَارِيُّ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ، أَنَّها صَبَّتْ لِأَبِي قَتَادَةَ مَاءً

daughter of my brother, do you find it strange? The Messenger of Allâh ﷺ said: 'They (cats) are not impure, they are of those who go around among you.'" (*Sahih*)

يَتَوَضَّأُ بِهِ، فَجَاءَتْ هِرَّةٌ تَشْرَبُ، فَأَصْغَى لَهَا الْإِنَاءَ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَةَ أَخِي أَتَعْجَبِينَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ، هِيَ مِنَ الطَّوَّافِينَ أَوِ الطَّوَّافَاتِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب سؤر الهرة، ح:٧٥ من حديث مالك به، وصححه الترمذي، ح:٩٢، وابن خزيمة، وابن حبان، والبخاري، والدارقطني، والحاكم، والذهبي وغيرهم.

Comments:

a. What is left by the cat after drinking, is not impure.

b. Islam is a religion of facility and ease. Since we cannot take as much precaution from the cats as we can from the dogs, rules of purity from them are more lenient than from dogs

368. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I used to perform ablution from a single vessel, when the cat had drunk from it beforehand." (*Da'if*)

٣٦٨ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ، وَإِسْمَاعِيلُ ابْنُ تَوْبَةَ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَوَضَّأُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، قَدْ أَصَابَتْ مِنْهُ الْهِرَّةُ قَبْلَ ذٰلِكَ.

تخريج: [إسناده ضعيف] قال البوصيري: «هذا إسناد ضعيف لضعف حارثة بن أبي الرجال»، وانظر، ح:٥٦.

Comments:

A husband and wife can perform ablution from a single vessel.

369. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Cats do not invalidate the prayer,[1] because they are one of the things that are useful in the house." (*Hasan*)

٣٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ، - يَعْنِي: أَبَا بَكْرٍ الْحَنَفِيَّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْهِرَّةُ لَا تَقْطَعُ**

[1] If they walk in front of the worshipper.

الصَّلاَةَ، لِأَنَّهَا مِنْ مَتَاعِ الْبَيْتِ».

تخريج: [**إسناده حسن**] أخرجه ابن عدي: ٤/١٥٨٦ من حديث محمد بن بشار بندار به، وصححه الحاكم: ١/٢٥٤، ٢٥٥، والذهبي، وابن خزيمة * عبدالرحمٰن بن أبي الزناد حسن الحديث كما حققته في «نور العينين في إثبات رفع اليدين».

Chapter 33. Concession Regarding Water Left Over From A Woman's Ablution

(المعجم ٣٣) - **بَابُ الرُّخْصَةِ بِفَضْلِ وُضُوءِ الْمَرْأَةِ** (التحفة ٣٣)

370. It was narrated that Ibn 'Abbâs said: "One of the wives of the Prophet ﷺ took a bath from a large vessel, then the Prophet ﷺ came and had a bath or ablution, and she said: 'O Messenger of Allâh, I was sexually impure.' He said: 'Water does not become impure.'" (*Da'if*)

٣٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنَةٍ، فَجَاءَ النَّبِيُّ ﷺ لِيَغْتَسِلَ أَوْ يَتَوَضَّأَ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ جُنُباً، قَالَ: «**الْمَاءُ لاَ يُجْنِبُ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب الماء لا يجنب، ح: ٦٨ من حديث أبي الأحوص به، وصححه الترمذي، ح: ٦٥، ولكن سلسلة سماك عن عكرمة ضعيفة كما تقدم، ح: ١٧١، ولبعض الحديث شواهد عند مسلم، ح: ٣٢٣ وغيره.

Comments:

We know from the *Hadith* that it is allowed for a man to perform ablution from the water left over by a woman in a vessel after taking her bath. It is, therefore, all the more acceptable for a man to perform ablution from the water left over by the woman after performing her ablution.

371. It was narrated from Ibn 'Abbâs that one of the wives of the Prophet ﷺ took a bath to cleanse herself from sexual impurity, then the Prophet ﷺ performed ablution and had a bath with the water left over from her ablution." (*Da'if*)

٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَتَوَضَّأَ وَاغْتَسَلَ النَّبِيُّ ﷺ مِنْ فَضْلِ وَضُوئِهَا.

تخريج: [**ضعيف**] انظر الحديث السابق.

372. It was narrated from Ibn 'Abbâs, from Maimunah the wife of the Prophet ﷺ, that the

٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ ابْنُ يَحْيَى، وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالُوا:

Prophet ﷺ performed ablution with the water left over after she had taken a bath to cleanse herself from sexual impurity. (*Da'if*)

حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بِفَضْلِ غُسْلِهَا مِنَ الْجَنَابَةِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٦/ ٣٣٠ عن أبي داود الطيالسي به، وانظر، ح: ٣٧٠ لعلته.

Comments:

The foregoing *Ahâdith* did not mention the name of the Mother of the Believers concerned. This *Hadith* has indicated that she was Maimunah ﵂.

Chapter 34. The Prohibition Of That (i.e. Performing Ablution With The Leftover Water)

(المعجم ٣٤) - بَابُ النَّهْيِ عَنْ ذَلِكَ

(التحفة ٣٤)

373. It was narrated from Hakam bin 'Amr that the Messenger of Allâh ﷺ forbade men to perform ablution with the water left over by a woman. (*Hasan*)

٣٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي حَاجِبٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب النهي عن ذلك، ح: ٨٢ عن ابن بشار به، وحسنه الترمذي، ح: ٦٤، وصححه ابن حبان.

Comments:

Imâm Ibn Mâjah has expressed the view that the truth is on the side of the first while the second is an illusion. Exact translation of the report is as follows: Abu 'Abdullah Ibn Mâjah said, "The first (narration) is correct, and the second (narration) is *Wahm* (an error)." It could also be construed from this that the ruling described in the previous chapter allowing both the husband and wife to have a bath from the water left over by each other, while the prohibition to do so as mentioned in the following chapter is not correct.

374. It was narrated that 'Abdullâh bin Sarjis said: "The Messenger of Allâh ﷺ forbade men to perform ablution with the water left over by a woman, and

٣٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ

يَغْتَسِلَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ، وَالْمَرْأَةُ بِفَضْلِ الرَّجُلِ، وَلٰكِنْ يَشْرَعَانِ جَمِيعاً.

women to perform ablution with water left over by a man, however both (spouses) may start their ablutions at the same time." (*Sahih*)

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: الصَّحِيحُ هُوَ الأَوَّلُ، وَالثَّانِي وَهَمٌ.

Abu Abdullâh Ibn Mâjah said: "The first (naration) is correct, and the second (naration) is *Wahm* (an error).

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ، وَأَبُو عُثْمَانَ الْمُحَارِبِيُّ قَالاَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ، نَحْوَهُ.

Another chain with similar wording.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ١/ ١١٦، ١١٨ من حديث أبي حاتم الرازي به، وقفه شعبة عن عاصم به، وقال الدارقطني: «وهذا موقوف صحيح وهو أولى بالصواب».

٣٧٥ - حَدَّثَنَا مُحَمَّد بْنُ يَحْيَىٰ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَهْلُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ، وَلاَ يَغْتَسِلُ أَحَدُهُمَا بِفَضْلِ صَاحِبِهِ.

375. It was narrated that 'Ali said: "The Prophet ﷺ and his wife would take a bath from one vessel, but neither of them would have a bath with the leftover water of the other." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ١/ ٧٧ من حديث إسرائيل به، وانظر، ح: ٩٥ لعلته.

Comments:

The fact of the matter is that both the husband and wife can have a bath together as well as use the water left over by each other for having a bath.

Chapter 35. A Man And Woman Taking Bath From A Single Vessel

(المعجم ٣٥) - بَابُ الرَّجُلِ وَالْمَرْأَةِ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ٣٥)

٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

376. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would take a bath from a single vessel." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة . . . إلخ، ح:٣١٩ عن ابن رمح، وابن أبي شيبة وغيرهما به.

Comments:

'Taking a bath from a single vessel' means that each one of the couple is taking water from the same vessel and having the bath individually. This is perfectly in order.

377. It was narrated from Ibn 'Abbâs that his maternal aunt Maimunah said: "The Messenger of Allâh ﷺ and I used to take a bath from a single vessel." (***Sahih***)

٣٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء . . . إلخ، ح:٣٢٢، وابن أبي شيبة وغيره به.

378. It was narrated from Umm Hâni that the Prophet ﷺ and Maimunah took a bath from a single vessel, a large bowl in which there were some traces of dough. (***Da'if***)

٣٧٨ - حَدَّثَنَا أَبُو عَامِرٍ الأَشْعَرِيُّ، عَبْدُ اللهِ ابْنُ عَامِرٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِىءٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ، فِي قَصْعَةٍ، فِيهَا أَثَرُ الْعَجِينِ.

تخريج: [**إسناده ضعيف**] أخرجه النسائي:١/١٣١، الطهارة، باب ذكر الاغتسال في القصعة التي يعجن فيها، ح:٢٤١ من حديث إبراهيم به * عبدالله بن أبي نجيح أكثر عن مجاهد وكان يدلس عنه وصفه بذلك النسائي (طبقات المدلسين/المرتبة الثالثة)، وحديث النسائي:٤١٥ يغني عنه.

379. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ and his wives used to take a bath from a single vessel." (***Hasan***)

٣٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الأَسَدِيُّ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَزْوَاجُهُ يَغْتَسِلُونَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: [**حسن**] أخرجه ابن أبي شيبة:١/٣٦ به، وانظر، ح:١٤٩ لعلته، وللحديث شواهد، انظر الحديث السابق:٣٧٨.

380. Zainab the daughter of Umm Salamah narrated from Umm Salamah that she and the Messenger of Allâh ﷺ used to take a bath from a single vessel. (*Sahih*)

٣٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّهَا كَانَتْ وَرَسُولُ اللهِ ﷺ يَغْتَسِلاَنِ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الصوم، باب القبلة للصائم، ح:١٩٢٩، ومسلم، الحيض، باب القدر المستحب من الماء . . . إلخ، ح:٣٢٤ من حديث هشام الدستوائي به، وللحديث طرق.

Chapter 36. A Man And Woman Performing Ablution From A Single Vessel

(المعجم ٣٦) - **بَابُ الرَّجُلِ وَالْمَرْأَةِ يَتَوَضَّآنِ مِن إِنَاءٍ وَاحِدٍ** (التحفة ٣٦)

381. It was narrated that Ibn 'Umar said: "Men and women used to perform ablution from a single vessel during the time of the Messenger of Allâh ﷺ." (*Sahih*)

٣٨١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّأُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب وضوء الرجل مع امرأته وفضل وضوء المرأة، ح:١٩٣ من حديث مالك به.

Comments:

It was discussed in the previous chapter that both husband and wife can take water from a single vessel and have a bath together. By the same analogy they can also perform ablution together. *Ahâdith* of this chapter have further established the permissibility of it.

Men and women performing the ablution together could also mean their being mutually *Mahram* (near relations forbidden to marry each other).

382. It was narrated that Umm Subyah Al-Juhaniyyah said: "Often my hand would touch the hand of the Messenger of Allâh ﷺ while performing ablution from a single vessel." (***Hasan***)

Abu 'Abdullâh bin Mâjah said: "I heard Muhammad say: 'Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: "It is true."

٣٨٢ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ سَالِمٍ أَبِي النُّعْمَانِ، - وَهُوَ بْن سَرْجٍ - عَنْ أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ قَالَتْ: رُبَّمَا اخْتَلَفَتْ يَدِي وَيَدُ رَسُولِ اللهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: سَمِعْتُ

مُحَمَّداً يَقُولُ: أُمُّ صُبَيَّةَ هِيَ خَوْلَةُ بِنْتُ قَيْسٍ، فَذَكَرْتُ لِأَبِي زُرْعَةَ، فَقَالَ: صَدَقَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب الوضوء بفضل المرأة، ح:٧٨ من حديث أسامة به.

Comments:

A clarification: Imâm Abu 'Abdullâh bin Mâjah: I heard Muhammad (bin Yahya Dhali) say: Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: "It is true." Maybe the report belongs to the pre-*Hijâb* period or else the lady had some close relation with the Prophet ﷺ which prevented the observance of *Hijâb* from him. And Allâh knows best.

383. It was narrated from 'Âishah that the Prophet ﷺ and she used to perform ablution together for prayer. (***Sahih***)

٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا دَاوُدُ ابْنُ شَبِيبٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي حَبِيبٍ، عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُمَا كَانَا يَتَوَضَّآنِ جَمِيعاً لِلصَّلَاةِ.

تخريج: [صحيح] إسناده ضعيف لعنعنة حبيب، وأما المتن فصحيح، وله طرق كثيرة، حبيب يكثر التدليس (طبقات المدلسين/ المرتبة الثالثة).

Chapter 37. Performing Ablution with *Nabidh*

(المعجم ٣٧) - بَابُ الْوُضُوءِ بِالنَّبِيذِ

(التحفة ٣٧)

384. It was narrated from 'Abdullâh bin Mas'ud that on the night of the jinn, the Messenger of Allâh ﷺ said to him: "Do you have water for ablution?" He said: "No, I have nothing but some *Nabidh*[1] in a vessel." He said: "Good dates and pure water. (i.e., there is no harm from the mixing of the two)." So he performed ablution with it. This is the narration of Waki'. (***Da'if***)

٣٨٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ سُفْيَانَ، عَنْ أَبِي فَزَارَةَ الْعَبْسِيِّ، عَنْ أَبِي زَيْدٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ، لَيْلَةَ الْجِنِّ «عِنْدَكَ طَهُورٌ؟» قَالَ: لَا. إِلَّا شَيْءٌ مِنْ نَبِيذٍ فِي إِدَاوَةٍ. قَالَ: «تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ» فَتَوَضَّأَ. هٰذَا حَدِيثُ وَكِيعٍ.

[1] Water in which grapes or dates are soaked, but not fermented.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب الوضوء بالنبيذ، ح:٨٤ من حديث أبي فزارة به، وقال الترمذي، ح:٨٨ «أبو زيد رجل مجهول عند أهل الحديث»، والحديث ضعفه ابن حبان، والطحاوي وغيرهما بل قال السيد جمال: «أجمع المحدثون علىٰ أن هذا الحديث ضعيف».

385. It was narrated from 'Abdullâh bin 'Abbâs that on the Night of the Jinn the Messenger of Allâh ﷺ said to Ibn Mas'ud: "Do you have water?" He said: "No, only some *Nabidh* in a large water skin." The Messenger of Allâh ﷺ said: "Good dates and pure water." (i.e., there is no harm from the mixing of the two) pour it for me." He said: "So I poured it for him and he performed ablution with it." (***Da'if***)

٣٨٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا قَيْسُ بْنُ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لِابْنِ مَسْعُودٍ، لَيْلَةَ الْجِنِّ: «**مَعَكَ مَاءٌ؟**» قَالَ: لاَ. إِلَّا نَبِيذاً فِي سَطِيحَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «**تَمَرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ، صُبَّ عَلَيَّ**» قَالَ: فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ بِهِ.

تخريج: [**إسناده ضعيف**] أخرجه الدارقطني:١/٧٦ عن ابن لهيعة به، وقال: تفرد به ابن لهيعة، وهو ضعيف الحديث، وقال البوصيري: «هذا إسناد ضعيف لضعف ابن لهيعة» يعني أنه حدث به بعد اختلاطه والحديث ضعفه البزار أيضًا.

Comments:

Some of the scholars take their cue from this '*Hadith*' and declare it lawful to perform ablution from it. However, the *Hadith* being 'Weak' no ruling can be based on it.

Chapter 38. Ablution With Seawater

(المعجم ٣٨) - بَابُ الْوُضُوءِ بِمَاءِ الْبَحْرِ (التحفة ٣٨)

386. It was narrated that Mughirah bin Abu Burdah, who was from the tribe of Banu 'Abdud-Dâr, said that he heard Abu Hurairah say: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we travel by sea and carry a small amount of water with us. If we use it for ablution, we will become thirsty. Can we perform

٣٨٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، هُوَ مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ، وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ،

فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ: رَسُولُ اللهِ ﷺ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

ablution with seawater?' The Messenger of Allâh ﷺ said: 'Its water is a means of purification, and its dead meat is permissible. (i.e. the fish found dead in the sea).''' (***Sahih***)

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب الوضوء بماء البحر، ح:٨٣ من حديث مالك به، وصححه الترمذي، ح:٦٩، والبخاري، وابن خزيمة، وابن حبان وغيرهم.

Comments:

a. The Prophet ﷺ has clarified that seawater is both pure and a purifier. It can, therefore, be used for ablution and other purposes.
b. 'The dead meat of the sea" means the meat of the sea animal. And just as it is a lawful food if caught alive, it is also lawful if it dies inside the sea or outside it after capture. It is, however, best to avoid eating the animals that can live on both land and sea. And Allâh knows best.

٣٨٧ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ قَالَ: كُنْتُ أَصِيدُ وَكَانَتْ لِي قِرْبَةٌ أَجْعَلُ فِيهَا مَاءً، وَإِنِّي تَوَضَّأْتُ بِمَاءِ البحر ذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

387. It was narrated that Ibn Firâsi said: "I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Messenger of Allâh ﷺ and he said: 'Its water is a means of purification, and its dead meat is permissible.'" (***Da'if***)

تخريج: [إسناده ضعيف] * مسلم بن مخشي مستور لم يوثقه غير ابن حبان، وأما ابن الفراسي فلم أجد من وثقه، والحديث السابق (٣٨٦) يغني عنه.

٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ، قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ مَاءِ الْبَحْرِ، فَقَالَ: «**هُوَ الطَّهُورُ مَاؤُهُ. الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ

388. It was narrated from Jâbir that the Prophet ﷺ was asked about seawater, and he said: "Its water is a means of purification, and its dead meat is permissible." (***Hasan***)

Another chain with similar wording.

الْحَسَنِ الْهِسِنْجَانِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ: حَدثَنِي إِسْحَاقُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللهِ، هُوَ ابْنُ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٣/ ٣٧٣ به، وهذا من زيادات ابن القطان.

Chapter 39. A Man Who Asks For Help With His Ablution And Water Is Poured On Him

(المعجم ٣٩) -بَابُ الرَّجُلِ يَسْتَعِينُ عَلَى وُضُوئِهِ فَيُصَبُّ عَلَيْهِ (التحفة ٣٩)

389. It was narrated that Mughirah bin Shu'bah said: "The Prophet ﷺ went out to relieve himself and when he came back, I met him with a water skin and poured water for him. He washed his hands and his face, then he went to wash his forearms but his garment was too tight, so he brought his arms out from underneath his garment and washed them, then he wiped over his leather socks, then he led us in prayer." (*Sahih*)

٣٨٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسى ابْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ مُسْلِمٍ ابْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى بِنَا.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في الجبة الشامية، ح: ٣٦٣، ٣٨٨، ٢٩١٨، ٥٧٩٨، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٤ من حديث الأعمش به، مطولاً ومختصرًا، بألفاظ متقاربة.

Comments:

a. Accepting service from those younger than oneself is quite in order even if the service belongs to an area connected with the rituals of worship.
b. The *Hadith* proves the permissibility of *Mash* (wiping) on socks.
c. The rest of the parts must be washed even though one might find it somewhat difficult, as was done by the Prophet ﷺ when he washed his forearms, although he had difficulty removing his garment.

390. It was narrated that Rubai' bint Mu'âwwidh said: "I brought a basin of water to the Prophet ﷺ

٣٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ

ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ بِمِيضَأَةٍ، فَقَالَ: «اسْكُبِي». فَسَكَبْتُ، فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، وَأَخَذَ مَاءً جَدِيداً، فَمَسَحَ بِهِ رَأْسَهُ، مُقَدَّمَهُ وَمُؤَخَّرَهُ، وَغَسَلَ قَدَمَيْهِ ثَلَاثاً ثَلَاثاً.

and he said: 'Pour it,' so I poured it and he washed his face and forearms, then he took fresh water and wiped his head, front and back, and then he washed his feet. He washed each part three times." (*Da'if*)

تخريج: [إسناده ضعيف] * ابن عقيل ضعيف نيل المقصود (١٢٦).

Comments:

a. Rubai' ﷺ is among the younger female Companions of the Prophet ﷺ, which is to say she was a minor during the lifetime of the Prophet ﷺ. She belonge to the Helpers' tribe of Banu Najjâr. Her father Mu'awwidh bin 'Afrâ' had participated in the battle of Badr.

b. It is part of *Sunnah* to wipe the entire head. This is what we mean by the expression 'wiped his head, front and back'. There is no proof that the Prophet ﷺ wiped half or one fourth of his head. It is, however, proved that the Prophet ﷺ first wiped part of the head, then completed the remainder part of it on his turban.

c. The original order in respect of the feet is washing them. Wiping them is only allowed if one is wearing socks while the feet had been washed for ablution before putting them on.

٣٩١ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الْوَلِيدُ بْنُ عُقْبَةَ: حَدَّثَنِي حُذَيْفَةُ بْنُ أَبِي حُذَيْفَةَ الأَزْدِيُّ، عَنْ صَفْوَانَ ابْنِ عَسَّالٍ قَالَ: صَبَبْتُ عَلَى النَّبِيِّ ﷺ الْمَاءَ فِي السَّفَرِ وَالْحَضَرِ، فِي الْوُضُوءِ.

391. It was narrated that Safwân bin 'Assâl said: "I poured water for the Prophet ﷺ on journeys and as a resident, when he performed ablution." (*Da'if*)

تخريج: [إسناده ضعيف] * الوليد بن عقبة مجهول (تقريب)، وشيخه مستور.

٣٩٢ - حَدَّثَنَا كُرْدُوسُ بْنُ أَبِي عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ رَوْحٍ: حَدَّثَنَا أَبِي، رَوْحُ بْنُ عَنْبَسَةَ بْنِ سَعِيدِ بْنِ أَبِي عَيَّاشٍ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ عَنْبَسَةَ بْنِ سَعِيدٍ، عَنْ جَدَّتِهِ، أُمِّ أَبِيهِ، أُمِّ عَيَّاشٍ، وَكَانَتْ أَمَةً لِرُقَيَّةَ بِنْتِ رَسُولِ اللهِ ﷺ قَالَتْ: كُنْتُ أُوَضِّئُ رَسُولَ اللهِ ﷺ، أَنَا

392. Umm 'Ayyâsh, the slave woman of Ruqayyah, the daughter of the Messenger of Allâh ﷺ, said: "I used to help the Messenger of Allâh ﷺ perform ablution, when I was standing and he was sitting." (*Da'if*)

قَائِمَةٌ وَهُوَ قَاعِدٌ.

تخريج: [**إسناده ضعيف جدًا**] أخرجه الطبراني في الكبير: ٢٥/٩١، ح: ٢٣٤ من حديث كردوس به، وقال البوصيري: «هذا إسناد مجهول وعبدالكريم مختلف فيه»، وهو ضعيف كما في التقريب وشيخه مجهول . . . إلخ فالسند ظلمات.

Chapter 40. When A Man Wakes Up From Sleep, Should He Put His Hand In The Vessel Before Washing It?

(المعجم ٤٠) - **بَابُ الرَّجُلِ يَسْتَيقِظُ مِنْ مَنَامِهِ هَلْ يُدْخِلُ يَدَهُ فِي الإِنَاءِ قَبْلَ أَن يَغْسِلَهَا** (التحفة ٤٠)

393. Sa'eed bin Musayyab and Abu Salamah bin 'Abdur-Rahmân narrated that Abu Hurairah used to say: "The Messenger of Allâh said: 'When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.'" (*Sahih*)

٣٩٣ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلاَ يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلاَثاً: فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي فِيمَ بَاتَتْ يَدُهُ»**.

تخريج: [**صحيح**] أخرجه الترمذي، الطهارة، باب ما جاء إذا استيقظ أحدكم من منامه . . . إلخ، ح: ٢٤ من حديث الوليد به، وقال: «هذا حديث حسن صحيح»، وأصله عند مسلم، ح: ٢٧٨ وغيره.

Comments:

a. The commandment covers both night and day. The *Hadith* mentions the word 'night' because people mostly sleep at night.

b. 'Pouring water on the hand two or three times' is meant to ensure purity of the hand beyond any shred of doubt. However, if washing once serves the purpose, it would suffice.

394. It was narrated from Sâlim from his father that the Messenger of Allâh ﷺ said: "When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has washed it." (*Sahih*)

٣٩٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ، وَجَابِرُ ابْنُ إِسْمَاعِيلَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ**

فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا».

تخريج: [صحيح] أخرجه الدارقطني:١/٤٩، ح: ١٢٦، وصححه البوصيري على شرط مسلم، إسناده فيه نظر، والحديث السابق شاهد له.

395. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When anyone of you gets up from sleep and wants to perform ablution, he should not put his hand into the vessel he used for ablution until he has washed it, because he does not know where his hand spent the night or where he put it.'" [(One of the narrators) Abu Ishâq said: "What is correct is that it is narrated from Jâbir, from Abu Hurairah."] (***Hasan***)

٣٩٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ الْبَكَّائِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ النَّوْمِ فَأَرَادَ أَنْ يَتَوَضَّأَ، فَلاَ يُدْخِلْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا، فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ، وَلاَ عَلَى مَا وَضَعَهَا». [قَالَ أَبو إسحاق: الصَّحِيحُ جَابِرٌ عَنْ أَبي هُرَيْرَةَ].

تخريج: [حسن] أخرجه الدارقطني:١/٤٨، ح:١٢٥ من حديث زياد بن عبدالله البكائي به، وقال إسناد حسن، وقال البوصيري: «هذا إسناد صحيح، رجاله ثقات» * أبو الزبير المكي مشهور بالتدليس (طبقات المدلسين / المرتبة الثالثة) وعنعن، وللحديث شواهد.

Comments:

Although *Hadith* 393 mentions the washing of hands 'two or three times' the scholars hold the order to wash more than once to be recommended rather than mandatory.

396. It was narrated that *Hârith* said: " Ali called for water, and he washed his hands before putting them in the vessel, then he said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (***Hasan***)

٣٩٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، قَالَ: دَعَا عَلِيٌّ بِمَاءٍ، فَغَسَلَ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَنَعَ.

تخريج: [حسن] وله شواهد عند البيهقي:١/٤٧ وغيره، وانظر، ح:٩٥ لعلته، وفيه علل أخرى فالسند ضعيف، وحسن بالشواهد.

Chapter 41. Concerning Saying *'Bismillâh'* When Performing Ablution

(المعجم ٤١) - بَابُ مَا جَاءَ فِي التَّسْمِيَةِ فِي الْوُضُوءِ (التحفة ٤١)

397. It was narrated from Abu

٣٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ:

Sa'eed that the Messenger of Allâh ﷺ said: "There is no ablution for one who does not mention the Name of Allâh (before doing it)." (*Hasan*)

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالُوا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ**».

تخريج: [حسن] أخرجه أحمد: ٣/ ٤١ عن أبي أحمد به، وحسنه البوصيري * ربيح وثقه ابن حبان وابن عدي، ولحديثه شواهد كثيرة.

Comments:

Basing their opinion on the words of the *Hadith*, some of the scholars consider it obligatory to say *Bismillâh* before starting the ablution, while others regard it as a *Sunnah*.

398. It was narrated that Abu Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).'" (*Hasan*)

٣٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا يَزِيدُ بْنُ عِيَاضٍ: حَدَّثَنَا أَبُو ثِفَالٍ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَمِعَ جَدَّتَهُ بِنْتَ سَعِيدِ بْنِ زَيْدٍ تَذْكُرُ أَنَّهَا سَمِعَتْ أَبَاهَا سَعِيدَ ابْنَ زَيْد يقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ**».

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب ما جاء في التسمية عند الوضوء، ح: ٢٦ عن الحسن بن علي الخلال به * ابن عياض كذاب، ولحديثه طريق آخر عند الترمذي وغيره، وانظر الحديث السابق فإنه يغني عن حديث ابن عياض وأمثاله.

399. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).'" (*Da'if*)

٣٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا مُحَمَّد بْنُ مُوسى بْنِ أَبِي عَبْدِ اللهِ، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ اللَّيْثِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ صَلاَةَ**

لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في التسمية على الوضوء، ح:١٠١ من حديث محمد بن موسى به * يعقوب الليثي وأبوه مستوران، لا يعرفان.

٤٠٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللهِ عَلَيْهِ، وَلاَ صَلاَةَ لِمَنْ لاَ يُصَلِّي عَلَى النَّبِيِّ. وَلاَ صَلاَةَ لِمَنْ لم يُحِبَّ الأَنْصَارَ».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عُبَيْسُ بْنُ مَرْحُومٍ الْعَطَّارُ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسٍ، فَذَكَرَ نَحْوَهُ].

400. It was narrated by 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi, from his father, from his grandfather, that the Prophet ﷺ said: "There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it). There is no prayer for one who does not send blessing, *(Salât)* upon the Prophet, and there is no prayer for one who does not love the *Ansâr*." (*Da'if*)

Another chain with similar wording.

تخريج: [إسناده ضعيف] إسناده ضعيف، وقال البوصيري: «هذا إسناد ضعيف لاتفاقهم على ضعف عبدالمهيمن».

Chapter 42. Starting On The Right In Ablution

(المعجم ٤٢) - بَابُ التَّيَمُّنِ فِي الْوُضُوءِ (التحفة ٤٢)

٤٠١ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ؛ ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَمُّنَ فِي الطُّهُورِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ

401. It was narrated from 'Âishah that the Messenger of Allâh ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his footwear. (*Sahih*)

إِذَا انْتَعَلَ.

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح:١٦٨ وغيره، ومسلم، الطهارة، باب التيمن في الطهور وغيره، ح:٢٦٨ من حديث أبي الأحوص، من حديث أشعث به.

Comments:

'Starting on the right hand' is the golden principle for the deeds done with one hand, e.g., shaking hands, taking and giving things, and writing etc. Some of the scholars have, in the light of this *Hadith*, even stated that we should wear our watches on the right hands.

402. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When you perform ablution, start on the right.'" (*Da'if*)

Another chain with similar wording.

٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو جَعْفَرٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأْتُمْ فَابْدَأُوا بِمَيَامِنِكُمْ».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ وَابْنُ نُفَيْلٍ وَغَيْرُهُمَا، قَالُوا: حَدَّثَنَا زُهَيْرٌ، فَذَكَرَ نَحْوَهُ].

تخريج: [إسناده ضعيف] أخرجه أبو داود، اللباس، باب في الانتعال، ح:٤١٤١ * الأعمش عنعن تقدم، ح:١٧٨، ورواه شعبة عنه بلفظ «كان إذا لبس ثوبًا بدأ بميامنه»، وهو الصحيح.

Chapter 43. Rinsing The Mouth And Sniffing Up Water Into The Nostrils With One Handful Of Water

(المعجم ٤٣) - بَابُ الْمَضْمَضَةِ وَالاِسْتِنْشَاقِ مِنْ كَفٍّ وَاحِدٍ (التحفة ٤٣)

403. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ rinsed his mouth and sniffed water up into his nostrils from one scoop of water. (*Sahih*)

٤٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ، وَأَبُو بَكْرِ ابْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ.

تخريج: أخرجه البخاري، الوضوء، باب غسل الوجه باليدين من غرفة واحدة، ح:١٤٠ من

حديث زيد به مطولاً.

Comments:

a. The *Hadith* means; let one hold water in his hand, then put part of it into the mouth to rinse it, and enter the rest in the nose to clean it, without the need to take separate water for the nose. The process may be repeated three times.

b. It is also allowed that a person first rinse the mouth three times, then sniff water up into the nostrils three times.

404. It was narrated from 'Ali that the Messenger of Allâh ﷺ performed ablution and he rinsed his mouth three times, and sniffed water up into his nose three times, from one handful. (*Sahih*)

٤٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَضْمَضَ ثَلَاثاً، وَاسْتَنْشَقَ ثَلَاثاً، مِنْ كَفٍّ وَاحِدٍ.

تخريج: [صحيح] أخرجه عبدالله بن أحمد في زوائد المسند: ١/ ١٢٣ عن ابن أبي شيبة به مطولاً * شريك تابعه غير واحد، وله شواهد كثيرة.

405. It was narrated that 'Abdullâh bin Zaid Al-Ansâri said: "The Messenger of Allâh ﷺ came to us and asked us for water for ablution. I brought water to him and he rinsed his mouth and sniffed water up into his nostrils from one handful." (*Sahih*)

٤٠٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ، عَنْ خَالِدِ بْنِ عَبْدِ اللهِ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فَسَأَلَنَا وَضُوءاً، فَأَتَيْتُهُ بِمَاءٍ، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب من مضمض واستنشق من غرفة واحدة، ح: ١٩١، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث خالد بن عبدالله به مطولاً ومختصرًا.

Chapter 44. Going To Extremes In Sniffing Water Up Into The Nostrils and blowing it out

(المعجم ٤٤) - بَابُ الْمُبَالَغَةِ فِي الِاسْتِنْشَاقِ وَالِاسْتِنْثَارِ (التحفة ٤٤)

406. It was narrated that Salamah bin Qais said: "The Messenger of Allâh ﷺ said to me: 'When you perform ablution, clean your nose, and when you use pebbles to clean yourself after defecating, use an odd number.'" (*Sahih*)

٤٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ مَنْصُورٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ

قَيْسٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأْتَ فَانْثُرْ، وَإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في المضمضة والاستنشاق، ح:٢٧ من حديث منصور به، وقال: حسن صحيح.

Comments:

a. The *Hadith* is clear on the point that mere passing water into the nose is not enough. If necessary, the nose should be thoroughly cleaned.

b. It is better to use three pebbles for cleaning after defecation.

407. It was narrated from 'Âsim bin Laqit bin Sabrah that his father said: "I said: 'O Messenger of Allâh! Tell me about ablution.' He said: 'Perform ablution properly[1] and sniff water up into your nostrils thoroughly, unless you are fasting.'" (*Sahih*)

٤٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَبَالِغْ فِي الاِسْتِنْشَاقِ، إِلَّا أَنْ تَكُونَ صَائِماً».

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب في الاستنثار، ح:١٤٢ من حديث يحيى ابن سليم به، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

The Arabic expression *Asbighil-Wudu'* means doing the ablution so attentively and thoroughly that no part of the body meant to be washed remains dry. Thus, rubbing and washing each part thrice is also part of the completion of ablution.

408. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Sniff up water into the nostrils thoroughly, two or three times.'" (*Hasan*)

٤٠٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي غَطَفَانَ الْمُرِّيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثاً».

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب في الاستنثار، ح:١٤١ من حديث وكيع به.

[1] See nos. 280 and 426.

409. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs ablution, let him clean his nose, and whoever uses pebbles to clean himself after defecating, let him use an odd number.'" (*Sahih*)

٤٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، وَدَاوُدُ بْنُ عَبْدِ اللهِ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

تخريج: أخرجه البخاري، الوضوء، باب الاستنثار في الوضوء، ح:١٦١، ومسلم، الطهارة، باب الإيتار في الاستنثار والاستجمار، ح:٢٣٧ من حديث الزهري به.

Chapter 45. Concerning Ablution Washing Each Part Once

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً مَرَّةً (التحفة ٤٥)

410. It was narrated that Thâbit bin Abi Safiyyah Ath-Thumâli said: "I asked Abu Ja'far: Was it narrated to you from Jâbir bin 'Abdullâh that the Prophet ﷺ performed ablution washing each part once?' He said: 'Yes.' I said: 'And each part twice, and each part thrice?' He said: 'Yes.'" (*Sahih*)

٤١٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا شَرِيكُ [بْنُ عَبْدِ اللهِ النَّخَعِيُّ]، عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ الثُّمَالِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ، قُلْتُ لَهُ: حُدِّثْتَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. قُلْتُ: وَمَرَّتَيْنِ مَرَّتَيْنِ وَثَلاَثًا ثَلاَثًا؟ قَالَ: نَعَمْ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في الوضوء مرةً ومرتين وثلاثًا، ح:٤٥ من حديث شريك به * ثابت بن أبي صفية ضعيف رافضي (تقريب)، والحديث صحيح لكثرة الشواهد له.

Comments:

Some of the scholars regard the *Hadith* as weak, but the rule drawn from it is correct, since all the three methods of ablution are proved from the Messenger of Allâh ﷺ. (*Bukhâri*: 159, 160, 161).

411. It was narrated that Ibn 'Abbâs said: "I saw the Messenger of Allâh ﷺ performing ablution, taking one handful (of water) at a time.'" (*Sahih*)

٤١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ غُرْفَةً غُرْفَةً.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء مرةً مرةً، ح:١٥٧، وأبو داود، الطهارة، باب الوضوء مرةً مرةً، ح:١٣٨ وغيرهما من حديث سفيان الثوري به.

412. It was narrated that 'Umar said: "I saw the Messenger of Allâh ﷺ during the campaign of Tabuk performing ablution, washing each part once." ***(Da'if)***

٤١٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: أَنْبَأَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلَ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ تَوَضَّأَ وَاحِدَةً وَاحِدَةً.

تخريج: **[إسناده ضعيف]** أخرجه أحمد:١/٢٣ من حديث رشدين به، وعلقه الترمذي، وقال البوصيري: «هو إسناد ضعيف لضعف رشدين بن سعد»، وتابعه ابن لهيعة عند أحمد، وسنده ضعيف لأنه لم يعلم تحديث ابن لهيعة به قبل اختلاطه.

Chapter 46. Performing Ablution; Washing Each Part Three Times

(المعجم ٤٦) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا (التحفة ٤٦)

413. It was narrated that Shaqiq bin Salamah said: "I saw 'Uthmân and 'Ali performing ablution, washing each part three times, and they said: 'This is how the Messenger of Allâh ﷺ used to perform ablution.'" ***(Hasan)***

Another chain with similar wording.

٤١٣ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ الدِّمَشْقِيُّ، عَنِ ابْنِ ثَوْبَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ وَعَلِيًّا يَتَوَضَّآنِ ثَلَاثًا ثَلَاثًا، وَيَقُولَانِ: هٰكَذَا كَانَ وُضُوءُ رَسُولِ اللهِ ﷺ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَاهُ أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ ثَابِتِ بْنِ ثَوْبَانَ، فَذَكَرَ نَحْوَهُ.

تخريج: **[إسناده حسن]** أخرجه البزار في البحر الزخار:٢/٥١، ح:٣٩٤ من حديث عبدالرحمٰن بن ثابت ابن ثوبان به.

414. It was narrated that Ibn 'Umar performed ablution

٤١٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا

washing each part three times, and he attributed that to the Prophet ﷺ. (*Sahih*)

الأَوْزَاعِيُّ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ بْنِ حَنْطَبٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه النسائي: ١/ ٦٢، ٦٣، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح:٨١ من حديث الأوزاعي به، رواية مطلب عن ابن عمر مرسلة، قاله أبو حاتم الرازي، والوضوء ثلاثًا، ثابت عن رسول الله ﷺ، انظر الحديث السابق وغيره.

415. It was narrated from 'Âishah and Abu Hurairah that the Prophet ﷺ did ablution washing each part three times. (*Hasan*)

٤١٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ، عَنْ سَالِمٍ أَبِي الْمُهَاجِرِ، عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

تخريج: [إسناده حسن].

416. It was narrated that 'Abdullâh bin Abi Awfa said: "I saw the Messenger of Allâh ﷺ performing ablution, washing each part three times, and wiping his head once." (*Sahih*)

٤١٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِيسى ابْنُ يُونُسَ، عَنْ فَائِدٍ، أَبِي الْوَرْقَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً، وَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] قال البوصيري: «هذا إسناد ضعيف» * فائد بن عبدالرحمٰن قال فيه البخاري: منكر الحديث، وقال الحاكم: «روى عن ابن أبي أوفى أحاديث موضوعةً»، وللحديث شواهد منها الحديث السابق.

Comments:

The *Hadith* proves that, unlike other parts that are washed three times each, the head must be wiped only once.

417. It was narrated that Abu Mâlik Ash'ari said: "The Messenger of Allâh ﷺ used to perform ablution washing each part three times." (*Sahih*)

٤١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ ثَلاَثاً ثَلاَثاً.

تخريج: [صحيح] وضعفه البوصيري، وانظر، ح:٢٠٨ لعلته، وحديث:٤١٥ شاهد له.

418. It was narrated from Rabi' bint Mu'âwwidh bin 'Afrâ' that the Messenger of Allâh ﷺ performed ablution washing each part three times. (*Hasan*)

٤١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ ثَلاَثاً ثَلاَثاً.

تخريج: [حسن] * سفيان الثوري تابعه بشر بن المفضل عند أبي داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٦ به مطولاً.

Chapter 47. What Was Narrated Concerning Ablution; Washing Each Part Once, Twice Or Thrice

(المعجم ٤٧) -**بَابُ مَا جَاءَ فِي الْوُضُوءِ مَرَّةً وَمَرَّتَيْنِ وَثَلَاثًا** (التحفة ٤٧)

419. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ performed ablution washing each part once. He said: 'This is the ablution of the person from whom Allâh will not accept his prayer without it.' Then he performed ablution washing each part twice, and he said: 'This is the ablution that Allâh appreciates.' Then he performed ablution washing each part three times, and said: 'This is how ablution is performed properly, and this is my ablution and the ablution of the Close Friend of Allâh, Ibrâhim. Whoever performs ablution like this, then on completing it says: *'Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu'* (I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His servant and his Messenger), eight gates of Paradise will be opened to

٤١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وَاحِدَةً وَاحِدَةً. فَقَالَ: «**هٰذَا وُضُوءُ مَنْ لاَ يَقْبَلُ اللهُ مِنْهُ صَلاَةً إِلَّا بِهِ**» ثُمَّ تَوَضَّأَ ثِنْتَيْنِ ثِنْتَيْنِ، فَقَالَ: «**هٰذَا وُضُوءُ الْقَدْرِ مِنَ الْوُضُوءِ**». وَتَوَضَّأَ ثَلاَثاً، وَقَالَ: «**هٰذَا أَسْبَغُ الْوُضُوءِ، وَهُوَ وُضُوئِي وَوُضُوءُ خَلِيلِ اللهِ إِبْرَاهِيمَ، وَمَنْ تَوَضَّأَ هٰكَذَا ثُمَّ قَالَ عِنْدَ فَرَاغِهِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

him and he may enter through whichever one he wants.'" (*Da'if*)

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: «هذا إسناد فيه زيد العمي، وهو ضعيف، وابنه عبدالرحيم متروك بل كذاب، ومعاوية بن قرة لم يلق ابن عمر، قاله ابن أبي حاتم في العلل، وصرح به الحاكم في المستدرك»، وللحديث طرق كلها ضعيفة.

Comments:

The chain of transmission in the *Hadith* is weak on account of the presence of Zaid Al-'Ammi and 'Abdur-Rahim in it. However, its contents are proved from other *Ahâdith.*

420. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ called for water and performed ablution washing each part once. He said: "This is the minimum requirement of ablution' or he said: 'The ablution of one who, if he does not perform this ablution, Allâh will not accept his prayer." Then he performed ablution washing each part twice, and he said: 'This is the ablution of one who, if he performs it, Allâh will give him two shares of reward." Then he performed ablution washing each part three times, and said: 'This is my ablution and the ablution of the Messengers who were sent before me." (*Da'if*)

٤٢٠ - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ قَعْنَبٍ، أَبُو بِشْرٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَرَادَةَ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ الْحَوَارِيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ دَعَا بِمَاءٍ فَتَوَضَّأَ مَرَّةً مَرَّةً، فَقَالَ: «هٰذَا وَظِيفَةُ الْوُضُوءِ» أَوْ قَالَ: «وُضُوءُ مَنْ لَمْ يَتَوَضَّأْهُ لَمْ يَقْبَلِ اللهُ لَهُ صَلاَةً» ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ ثُمَّ قَالَ: «هٰذَا وُضُوءُ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللهُ كِفْلَيْنِ مِنَ الأَجْرِ» ثُمَّ تَوَضَّأَ ثَلاَثًا ثَلاَثًا، فَقَالَ: «هٰذَا وُضُوئِي وَوُضُوءُ الْمُرْسَلِينَ [مِنْ] قَبْلِي».

تخريج: [إسناده ضعيف] أخرجه الدارقطني: ١/ ٨١ من حديث إسماعيل به، وقال البوصيري: «هذا إسناد ضعيف، زيد بن الحواري هو العمي ضعيف وكذلك الراوي عنه»، وانظر، ح: ٣٥٦.

Chapter 48. Concerning Moderation In Ablution And Avoiding Extravagance

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الْقَصْدِ فِي الْوُضُوءِ وَكَرَاهِيَةِ التَّعَدِّي فِيهِ

(التحفة ٤٨)

421. It was narrated that Ubayy

٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو

دَاوُدَ: حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ، عَنْ يُونُسَ ابْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُتَيِّ بْنِ ضَمْرَةَ السَّعْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ لِلْوُضُوءِ شَيْطَاناً يُقَالُ لَهُ وَلَهَانُ، فَاتَّقُوا وَسْوَاسَ الْمَاءِ**».

bin Ka'b said: "The Messenger of Allâh ﷺ said: 'There is a devil for ablution who is called Walahân, so be on guard against the insinuating thoughts (*Waswâs*) about water.'"[1] (***Da'if***)

تخريج: [**إسناده ضعيف جدًا**] أخرجه الترمذي، الطهارة، باب ما جاء في كراهية الإسراف في الوضوء بالماء، ح:٥٧ عن ابن بشار به، وضعفه * خارجة بن مصعب متروك، مدلس عن الكذابين راجع التقريب وغيره.

٤٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِي يَعْلَى، عَنْ سُفْيَانَ، عَنْ مُوسى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْوُضُوءِ، فَأَرَاهُ ثَلاَثاً ثَلاَثاً، ثُمَّ قَالَ: هٰذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا، فَقَدْ أَسَاءَ وتَعَدَّى وظَلَمَ».

422. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a Bedouin came to the Prophet ﷺ and asked him about ablution. He showed him how to perform it washing each part of the body three times. Then he said: 'This is ablution, and whoever does more than this, has done evil, transgressed the limits and wronged himself.'" (***Hasan***)

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح:١٣٥ وغيره، وصححه ابن خزيمة وغيره.

Comments:

a. An effective method of teaching is to demonstrate the subject through action. Teachers must make use of this method for explaining practical matters.

b. 'Doing more than this' means to wash a part more than thrice.

٤٢٣ - حَدَّثَنَا أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، سَمِعَ كُرَيْباً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ

423. It was narrated that 'Amr heard Kuraib saying: "I heard Ibn 'Abbâs say: 'I stayed overnight with my maternal aunt Maimunah, and the Prophet ﷺ got up and performed ablution

[1] Meaning: "That prompt you to waste water."

ﷺ فَتَوَضَّأَ مِنْ شَنَّةٍ وُضُوءاً، يُقَلِّلُهُ، فَقُمْتُ فَصَنَعْتُ كَمَا صَنَعَ.

from an old water skin, and he did a brief ablution.[1] Then I got up and did the same as he had done." (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب التخفيف في الوضوء، ح:١٣٨، ومسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح:٧٦٣ وح:١٨٦ من حديث ابن عيينة به.

Comments:

a. Children must be made to join voluntary acts of worship in order to habituate them.

b. Using more water than needed in ablution is wrong. Having a brief ablution with a small quantity of water is enough.

٤٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللهِ ﷺ رَجُلاً يَتَوَضَّأُ فَقَالَ: «لاَ تُسْرِفْ، لاَ تُسْرِفْ».

424. It is narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ saw a man performing ablution, and he said: 'Do not be extravagant, do not be extravagant (in using water).'" (*Maudu'*)

تخريج: [**إسناده موضوع**] قال البوصيري: «هذا إسناد ضعيف، الفضل بن عطية ضعيف، وابنه كذاب، وبقية مدلس».

٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حدثنا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ [حُيَيِّ] بْنِ عَبْدِ اللهِ الْمَعَافِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِاللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِسَعْدٍ، وَهُوَ يَتَوَضَّأُ، فَقَالَ: «مَا هٰذَا السَّرَفُ؟». فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: «نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ».

425. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'" (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٢/ ٢٢١ عن قتيبة به، وضعفه الحافظ في التلخيص، والبوصيري في الزوائد، وانظر، ح:٣٣٠.

[1] Using little water and done quickly.

Chapter 49. What Was Narrated Concerning performing Ablution Properly

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي إِسْبَاغِ الْوُضُوءِ (التحفة ٤٩)

426. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ commanded us to perform ablution properly."[1] (*Hasan*)

٤٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا مُوسَى [ابْنُ سَالِمٍ]، أَبُو جَهْضَمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والعصر، ح:٨٠٨ من حديث موسى بن سالم به، وصححه الترمذي، ح:١٧٠١.

Comments:

Please see note on *Hadith* 407.

427. It was narrated from Abu Sa'eed Khudri that he heard the Messenger of Allâh ﷺ say: "Shall I not tell you of something by means of which Allâh expiates for sins and increases good deeds?" They said: "Yes, O Messenger of Allâh." He said: "Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer.'" (*Hasan*)

٤٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟» قَالُوا: بَلَى. يَا رَسُولَ اللهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ».

تخريج: [حسن] أخرجه أحمد:٣/٣ من حديث زهير به.

Comments:

a. Virtuous deeds wash off the sins of man, provided that the deeds are done with sincerity and are in conformity with the *Sunnah* of the Prophet ﷺ.

b. "Increasing the number of steps towards the mosque' means going to the

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[1] 'Us' refers to the people of his family. This is part of a longer narration clarifying that, recorded through the same chain, by *Tirmidhi*: no. 1701 and *Ahmad*: 1:225 and others.

mosque to join the congregational prayers even if the mosque is at some distance from home.

c. 'Waiting for the next prayer after prayer' means (i) not to get so much bogged down in worldly affairs as to be forgetful of the obligation of prayer or (ii) fail to do it in proper time.

428. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer)." (*Hasan*)

٤٢٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كَفَّارَاتُ الْخَطَايَا إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَإِعْمَالُ الأَقْدَامِ إِلَى الْمَسَاجِدِ، [وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ**»].

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٩٤ من حديث كثير به.

Comments:

The words 'Increasing the number of steps one takes towards the mosque' seem to suggest that it is more meritorious and rewarding if one walks his way to the mosque than to ride a conveyance. And Allâh knows best.

Chapter 50. Concerning Running The Fingers Through The Beard (When Performing Ablution)

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي تَخْلِيلِ اللِّحْيَةِ (التحفة ٥٠)

429. It was narrated that 'Ammâr bin Yâsir said: "I saw the Messenger of Allâh ﷺ running his fingers through his beard." (*Da'if*)

٤٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ؛ ح: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلاَلٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ رَأَيْتُ رَسُولَ اللهِ ﷺ يُخَلِّلُ لِحْيَتَهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل اللحية، ح:٢٩، ٣٠ من حديث سفيان به * عبدالكريم ضعيف (تقريب)، وسعيد بن أبي عروبة كثير التدليس (أيضًا)، وانظر، ح:١٧٥ فالسند ضعيف، والحديث الآتي يغني عنه.

Comments:

Imâm Ibn Qayyim has said that the Prophet ﷺ ran his fingers through his beard only occasionally, not regularly. (*Zâdul-Ma'âd*; p. 68/1) However, there is no proof to support the view that he did it 'only occasionally'. On the contrary, some of the *Ahâdith* explicitly enjoin the doing of it, which means that doing it 'consistently' is preferable. And Allâh knows best.

430. It was narrated from 'Uthmân that the Messenger of Allâh ﷺ performed ablution and ran his fingers through his beard. (***Hasan***)

٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي خَالِدٍ الْقَزْوِينِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ الأَسَدِيِّ، عَنْ أَبِي وَائِلٍ، عَنْ عُثْمَانَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل اللحية، ح:٣١ من حديث عبدالرزاق به، وقال: «هذا حديث حسن صحيح».

Comments:

The *Hadith* indicates that running the fingers through the beard is a part of *Sunnah*.

431. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ performed ablution, he ran his fingers through his beard and separated his fingers (to let water run through them) twice." (***Da'if***)

٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ حَفْصِ ابْنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، أَبُو النَّضْرِ، صَاحِبُ الْبَصْرِيِّ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا تَوَضَّأَ خَلَّلَ لِحْيَتَهُ وَفَرَّجَ أَصَابِعَهُ مَرَّتَيْنِ.

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد ضعيف لضعف يحيى بن كثير وشيخه».

432. It was narrated that Ibn 'Umar said: "Whenever the Messenger of Allâh ﷺ performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath." (***Da'if***)

٤٣٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ قَيْسٍ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا تَوَضَّأَ عَرَكَ عَارِضَيْهِ بَعْضَ الْعَرْكِ، ثُمَّ شَبَكَ لِحْيَتَهُ بِأَصَابِعِهِ مِنْ تَحْتِهَا.

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد فيه عبدالواحد، وهو مختلف فيه»، وضعفه الجمهور.

433. It was narrated that Abu Ayyub Al-Ansâri said: "I saw the Messenger of Allâh ﷺ performing ablution and he ran his fingers through his beard." (*Sahih*)

٤٣٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ الْكِلاَبِيُّ: حَدَّثَنَا وَاصِلُ بْنُ السَّائِبِ الرَّقَاشِيُّ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ.

تخريج: [صحيح] وقال البوصيري: «هذا إسناد ضعيف لضعف أبي سورة ووَاصل الرقاشي»، وللحديث شواهد كثيرة جدًا».

Chapter 51. What Was Narrated Concerning Wiping The Head

(المعجم ٥١) - بَابُ مَا جَاءَ فِي مَسْحِ الرَّأْسِ (التحفة ٥١)

434. 'Amr bin Yahya narrated that his father said to 'Abdullâh bin Zaid who was the grandfather of 'Amr bin Yahya: "Can you show me how the Messenger of Allâh ﷺ used to perform ablution?' 'Abdullâh bin Zaid said: "Yes." So he called for water, poured it over his hands and washed his hands twice. Then he rinsed his mouth and sniffed water up into his nostrils three times. Then he washed his face three times and his arms up to the elbows twice. Then he wiped his head with his hands, from front to back. He started at the front of his head, then went with them to the nape of his neck, then he brought them back, returning them to the place he started, then he washed his feet." (*Sahih*)

٤٣٤ - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ، وَحَرْمَلَةُ ابْنُ يَحْيَى، قَالاَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ، قَالَ: أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللهِ ابْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ. فَدَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ، فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثاً، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثاً، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

تخريج: أخرجه البخاري، الوضوء، باب مسح الرأس كله، ح:١٨٥، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح:٢٣٥ .

Comments:

a. It is in order to wash some of the parts twice and others thrice during ablution. However, the head is to be wiped only once.

b. Wiping the ears is also a part of wiping the head.

c. 'He went with his hands to the nape of his neck, then he brought them back' means that the Prophet ﷺ did the passing of hands from the front of the head to the nape of the neck and back to the place he had started, as one continued action, not two separate actions.

435. It was narrated that 'Uthmân bin 'Affân said: "I saw the Messenger of Allâh ﷺ performing ablution and he wiped his head once." (*Sahih*)

٤٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] وله شواهد، عند البخاري، الوضوء، باب مسح الرأس مرةً، ح:١٩٢ وغيره.

Comments:

This means that, unlike other parts which the Prophet ﷺ washed two or three times, he wiped his head only once.

436. It was narrated from 'Ali that the Messenger of Allâh wiped his head once. (*Sahih*)

٤٣٦ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] انظر الحديث السابق.

437. It was narrated that Salamah bin Akwa' said: "I saw the Messenger of Allâh ﷺ performing ablution, and he wiped his head once." (*Sahih*)

٤٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ: حَدَّثَنَا يَحْيَى بْنُ رَاشِدٍ الْبَصْرِيُّ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ رَأْسَهُ مَرَّةً.

تخريج: [صحيح] قال البوصيري: «هذا إسناد ضعيف لضعف يحيى بن راشد . . .»، والحديث السابق شاهد له.

438. It was narrated that Ar-Rubai' bint Mu'âwwidh bin 'Afrâ'

٤٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ

ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ فَمَسَحَ رَأْسَهُ مَرَّتَيْنِ.

said: "The Messenger of Allâh ﷺ performed ablution and wiped his head twice." (*Da'if*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٦ من حديث ابن عقيل به مطولاً، ومعنى الحديث: أنه بدأ بمقدم (فهذه مرةً) ثم بمؤخر رأسه (وهذه مرةً ثانيةً) * ابن عقيل تقدم، ح:٣٩٠.

Comments:

'Wiped his head twice' means that once Prophet ﷺ took his hands from the front to the back, and then from the back to the front.

Chapter 52. Concerning Wiping The Ears

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي مَسْحِ الأُذُنَيْنِ (التحفة ٥٢)

٤٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنِ ابْنِ عَجْلاَنَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ أُذُنَيْهِ، دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ إِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ، فَمَسَحَ ظَاهِرَهُمَا وَبَاطِنَهُمَا.

439. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out. (*Sahih*)

تخريج: [صحيح] تقدم، ح:٤٠٣.

٤٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ ظَاهِرَ أُذُنَيْهِ وَبَاطِنَهُمَا.

440. It was narrated from Rubai' that the Prophet ﷺ performed ablution and wiped his ears inside and out. (*Hasan*)

تخريج: [حسن] أخرجه الطبراني في الكبير: ٢٤/ ٢٦٩، ٢٧٠، ح:٦٨٣ من حديث ابن أبي شيبة به، وللحديث شواهد، انظر الحديث الآتي (٤٤٢).

٤٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْحَسَنِ ابْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ

441. It was narrated that Rubai' bint Mu'âwwidh bin 'Afrâ' said: "The Prophet ﷺ performed ablution, and he put his fingers in

عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: تَوَضَّأَ النَّبِيُّ ﷺ فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ.

the (holes) inside of his ears." (*Hasan*)

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٣١ من حديث وكيع به.

٤٤٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، ظَاهِرَهُمَا وَبَاطِنَهُمَا.

442. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ performed ablution and he wiped his head and his ears, inside and out. (*Hasan*)

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٢٢، ١٢٣ من حديث الوليد بن مسلم به.

(المعجم ٥٣) - بَابٌ: الأُذُنَانِ مِنَ الرَّأْسِ (التحفة ٥٣)

Chapter 53. The Ears Are Part Of The Head

٤٤٣ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الأُذُنَانِ مِنَ الرَّأْسِ».

443. It was narrated that 'Abdullâh bin Zaid said: "The Messenger of Allâh ﷺ said: 'The ears are part of the head.'" (*Hasan*)

تخريج: [حسن] قال البوصيري: «هذا إسناد حسن إن كان سويد بن سعيد حفظه»، وله شواهد، انظر الحديث الآتي.

Comments:

a. The *Hadith* means that just like we wipe the head, we must also wipe the ears. The ears are not to be washed like the face. Therefore, while washing the face the ears must not be washed.

b. The water taken for wiping the head should also be used for the wiping of the ears. No additional water needs to be taken for wiping the ears.

٤٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ

444. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "The ears are part of the head." He used to wipe his

head once, and he used to wipe over the inner corners of the eyes (that are close to the nose). (*Hasan*)

قَالَ: «الأُذُنَانِ مِنَ الرَّأْسِ» وَكَانَ يَمْسَحُ رَأْسَهُ مَرَّةً، وَكَانَ يَمْسَحُ الْمَأْقَيْنِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٣٤ من حديث حماد بن زيد به * شهر وتلميذه متكلمان فيهما ولكن حديثهما لا ينزل عن درجة الحسن، وله شواهد.

445. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The ears are part of the head.'" (*Hasan*)

٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَمْرُو بْنُ الْحُصَيْنِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ عُلاثَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الأُذُنَانِ مِنَ الرَّأْسِ**».

تخريج: [**حسن**] انظر الحديث السابق، وقال البوصيري: «هذا إسناد ضعيف لضعف محمد بن عبدالله بن عُلاثة وعمرو بن الحصين»، وهو متروك كما في التقريب.

Chapter 54. Running The Fingers Of One Hand Between The Fingers Of The Other (And The Toes)

(المعجم ٥٤) - بَابُ تَخْلِيلِ الأَصَابِعِ (التحفة ٥٤)

446. It was narrated that Mustawrid bin Shaddâd said: "I saw the Messenger of Allâh ﷺ performing ablution, and he ran his little finger between his toes." (*Sahih*)

Another chain with similar wording.

٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ، عَنِ ابْنِ لَهِيعَةَ: حَدَّثَنِي يَزِيدُ بْنُ عَمْرٍو الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَخَلَّلَ أَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا خَلَّادُ ابْنُ يَحْيَى الْحُلْوَانِيُّ: حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ، فَذَكَرَ نَحْوَهُ.

تخريج: [**صحيح**] أخرجه أبو داود، الطهارة، باب غسل الرجل، ح:١٤٨ من حديث ابن لهيعة به، وحسنه الترمذي، ح:٤٠ * ابن لهيعة صرح بالسماع وتابعه الليث ابن سعد وغيره.

Comments:

More often than not the part between the two fingers or toes remains dry

because the water fails to get there as it should. We must, therefore, run our wet finger between them. The next *Hadith* specifically speaks about running the wet finger between the fingers of the hands.

447. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When you get up for prayer, perform ablution properly and make the water run between your toes and your fingers.'" (***Hasan***)

٤٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ مُوسى بْنِ عُقْبَةَ، عَنْ صَالِحٍ، مَوْلَى التَّوْأَمَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ وَاجْعَلِ الْمَاءَ بَيْنَ أَصَابِعِ رِجْلَيْكَ ويَدَيْكَ»**.

تخريج: [**حسن**] أخرجه الترمذي، الطهارة، باب ما جاء في تخليل الأصابع، ح:٣٩ عن إبراهيم به، وقال: «هذا حديث حسن غريب»، وحسنه البخاري * موسى سمع من صالح قبل اختلاطه.

448. 'Âsim bin Laqit bin Sabirah narrated that his father said: "The Messenger of Allâh ﷺ said: perform ablution properly and let the water run between your fingers." (***Sahih***)

٤٤٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ»**.

تخريج: [**صحيح**] تقدم، ح:٤٠٧.

449. 'Ubaidullâh bin Abu Râfi' narrated from his father that whenever the Messenger of Allâh ﷺ performed ablution, he moved his ring. (***Da'if***)

٤٤٩ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ: حَدَّثَنَا مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ: حَدَّثَنِي أَبِي، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد ضعيف لضعف معمر وأبيه».

Chapter 55. Washing The (Heels and) Achilles' Tendon

(المعجم ٥٥) - بَابُ غَسْلِ الْعَرَاقِيبِ (التحفة ٥٥)

450. It was narrated that

٤٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ

'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ saw some people performing ablution, and their heels were dry. He said: 'Woe to the heels because of Hell-fire, perform ablution properly!'" (*Sahih*)

ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلاَلِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَىٰ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللهِ ﷺ قَوْماً يَتَوَضَّؤُونَ، وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ**».

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكمالهما، ح:٢٤١ عن ابن أبي شيبة وغيره به.

Comments:

a. The *Hadith* confirms that the feet must be washed for ablution. Wiping them would not do. Wiping the feet is permitted if (i) one has put on the socks after performing the ablution or (ii) there is some injury on the foot and water is likely to aggravate or harm it.
b. Particular care must be taken for washing those parts where water does not get easy access, lest they remain dry.
c. A believer can also be consigned to Hell-fire due to an act of sin committed by him but the punishment shall not be interminable, whereas punishment for disbelievers and polytheists shall be without end. The Arabic word *'Wail'* means ruin, destruction, perdition.

451. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels because of Hell-fire.'" (*Sahih*)

٤٥١ - [قَالَ الْقَطَّانُ:] حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا عَبْدُ الْمُؤْمِنِ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

تخريج: [**صحيح**] وأخرجه الدارقطني:١/٩٤، الطهارة، باب وجوب غسل القدمين والعقبين، ح:٣١٢ عن عروبة به.

452. It was narrated that Abu Salamah said: "Âishah saw 'Abdur-Rahmân performing ablution, and she said: Perform ablution properly, for I heard the Messenger of Allâh ﷺ say: "Woe to the Achilles' tendon because of Hell-fire.'" (*Hasan*)

٤٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنِ ابْنِ عَجْلاَنَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَأَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ

أَبِي سَلَمَةَ قَالَ: رَأَتْ عَائِشَةُ عَبْدَ الرَّحْمٰنِ وَهُوَ يَتَوَضَّأُ، فَقَالَتْ: أَسْبِغِ الْوُضُوءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

تخريج: [حسن] أخرجه أحمد(٦/ ٤٠، ح:٢٤٦٢٤) من حديث ابن عجلان به، وصرح بالسماع، وله شواهد عند مسلم، ح:٤٤١ وغيره.

Comments:

The *Hadith* contains the word *'Arâqib*, which is the plural of *'Urqub* meaning the back part of the ankle joint which is above the heel. It is thus clear that the feet must be washed along with the ankle joints and their back.

453. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Woe to the heels because of Hell-fire." (***Sahih***)

٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ**».

تخريج: أخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكمالها، ح:٢٤٢ من حديث سهيل به.

454. It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Woe to the Achilles' tendon because of Hell-fire.'" (***Sahih***)

٤٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ ابْنِ أَبِي كَرِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ**».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ٣٦٩ من حديث شعبة عن أبي إسحاق به، وقال البوصيري: «هذا إسناد رجاله ثقات».

455. It was narrated from Khâlid bin Walid, Yazid bin Abu Sufyân, Shurahbil bin Hasanah and 'Amr bin 'Âs that they all heard the Messenger of Allâh ﷺ say: "Complete the ablution. Woe to the heels because of Hell-fire." (***Sahih***)

٤٥٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ، وَعُثْمَانُ ابْنُ إِسْمَاعِيلَ الدِّمَشْقِيَّانِ، قَالاَ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا شَيْبَةُ بْنُ الأَحْنَفِ، عَنْ أَبِي سَلَّامٍ الأَسْوَدِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ: حَدَّثَنِي أَبُو عَبْدِ اللهِ الأَشْعَرِيُّ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ،

وَشُرَحْبِيلَ بْنِ حَسَنَةَ، وَعَمْرِو بْنِ الْعَاصِ كُلُّ هٰؤُلاَءِ سَمِعُوا مِنْ رَسُولِ اللهِ ﷺ قَالَ: «أَتِمُّوا الْوُضُوءَ، وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ».

تخريج: [صحيح] وقال البوصيري: «هذا إسناد حسن، ما علمت في رجاله ضعفًا» قلت: شيبة لم يوثقه غير ابن حبان، والوليد لم يصرح بالسماع المسلسل، وأصل الحديث صحيح متواتر.

Chapter 56. Washing The Feet

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي غَسْلِ الْقَدَمَيْنِ (التحفة ٥٦)

456. It was narrated that Abu Haiyah said: "I saw 'Ali performing ablution and he washed his feet up to the ankles, then he said: 'I wanted to show you how your Prophet ﷺ purified himself.'" (*Sahih*)

٤٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ: أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ نَبِيِّكُمْ ﷺ.

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٦٦، وصححه الترمذي، وانظر، ح:٤٦ لعلته.

Comments:

The fact of washing the feet is proved from the reports of many Companions. It is rather the case that anyone of the Companions who has described the Prophet's way of performing the ablution has also mentioned the fact of his washing the feet. And since the Shiite scholars deny it, the Compiler of the book has quoted a *Hadith* to prove that 'Ali ﷺ himself used to wash his feet during ablution.

457. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ performed ablution; so he washed his feet three times. (*Sahih*)

٤٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَيْسَرَةَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ فَغَسَلَ رِجْلَيْهِ ثَلاَثاً ثَلاَثاً.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٢٠/ ٢٧٧ من حديث الوليد به، وتابعه أبو المغيرة عند أبي داود، ح:١٢١ وغيره، وحسنه الحافظ، والبوصيري.

458. It was narrated that Rubai' said: "Ibn 'Abbâs came to me and asked me about this *Hadith*" meaning the *Hadith,* that she had narrated, saying that the Messenger of Allâh ﷺ performed ablution and washed his feet. "Ibn 'Abbâs said: 'The people are insisting on washing their feet, but I do not find anything in the Qur'ân except (the injunction to) wipe them.'" (*Da'if*)

٤٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ قَالَتْ: أَتَانِي ابْنُ عَبَّاسٍ فَسَأَلَنِي عَنْ هٰذَا الْحَدِيثِ - تَعْنِي: حَدِيثَهَا الَّذِي ذَكَرَتْ - أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَغَسَلَ رِجْلَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ أَبَوْا إِلَّا الْغَسْلَ، وَلاَ أَجِدُ فِي كِتَابِ اللهِ إِلَّا الْمَسْحَ.

تخريج: [إسناده ضعيف] وحسنه البوصيري، ولأثر ابن عباس طرق عنه (راجع تفسير ابن كثير: ٢/ ٢٥ وغيره) ولعله رجع إلى قول الجمهور لما قال: رجعت إلى الغسل (أيضًا، ص: ٢٤) * ابن عقيل ضعيف تقدم، ح: ٣٩٠.

Comments:

Ibn 'Abbâs ؓ said it on the basis of an irregular reading of the Noble *Qur'ân*. The fact of the matter is that the regular reading of the *Qur'ân* only mentions 'washing', not wiping the feet.

Chapter 57. Ablution In Accordance With The Commands Of Allâh The Most High

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الْوُضُوءِ عَلَى مَا أَمَرَ اللهُ تَعَالَى

(التحفة ٥٧)

459. It was narrated that Jâmi' bin Shaddâd — Abu Sakhrah — said: "I heard Humrân telling Abu Burdah in the mosque that he had heard 'Uthmân bin 'Affân narrating that the Prophet ﷺ had said: 'Whoever performs ablution perfectly as Allâh has enjoined, then his prescribed prayer will serve as expiation for what is between them.'"[1] (*Sahih*)

٤٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي الْمَسْجِدِ أَنَّهُ سَمِعَ عُثْمَانَ ابْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ، فَالصَّلَاةُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلاة عقبه، ح: ٢٣١ عن ابن بشار وغيره به.

[1] *Meaning the minor sins committed.*

Comments:

Ahâdith of this nature must not delude one into thinking that any amount of sins a worshipper commits, no harm shall come to him after that, since failure to observe the proper etiquettes of the prayer and lack of submissiveness and humility on his part would drastically lessen the chances of his sins being forgiven.

460. 'Ali bin Yahya bin Khallâd narrated, from his father, from his paternal uncle Rifâ'ah bin Râfi' that he was sitting with the Prophet ﷺ who said: 'No person's prayer is complete until he performs ablution properly as Allâh has commanded him, washing his face, his arms up to the elbows, wiping his head and his feet up to the ankles.'" (*Sahih*)

٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى ابْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ أَنَّهُ كَانَ جَالِساً عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّهَا لاَ تَتِمُّ صَلاَةٌ لِأَحَدٍ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ تَعَالَى، يَغْسِلُ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحُ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلاة، باب صلاة من لا يقيم صلبه في الركوع والسجود، ح:٨٥٨ من حديث حجاج به، وصححه الحاكم، والذهبي.

Comments:

a. Deficiency in the performance of ablution has its consequence on the prayer, which does not warrant its complete reward.
b. The complete formula of ablution is the same as discussed at some length in the preceding *Ahâdith*.

Chapter 58. Sprinkling Water After Ablution

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي النَّضْحِ بَعْدَ الْوُضُوءِ (التحفة ٥٨)

461. It was narrated from Hakam bin Sufyân Ath-Thaqafi that he saw the Messenger of Allâh ﷺ perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings. (*Hasan*)

٤٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: قَالَ مَنْصُورٌ: حَدَّثَنَا مُجَاهِدٌ، عَنِ الْحَكَمِ ابْنِ سُفْيَانَ الثَّقَفِيِّ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ ثُمَّ أَخَذَ كَفًّا مِنْ مَاءٍ فَنَضَحَ بِهِ فَرْجَهُ.

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب في الانتضاح، ح:١٦٨ من حديث منصور

به، وصححه الحاكم، والذهبي.

Comments:

a. The action (sprinkling water over the private parts) is not a part of ablution. It is, however, a part of the Prophet's *Sunnah*.

b. The rationale behind the action, as stated by the scholars of religion, is that the doing of it deters any apprehension in the mind of the person that some urine droppings might have trickled into his clothes.

462. *Usâmah bin Zaid narrated* that his father Zaid bin Hârithah said: "The Messenger of Allâh ﷺ said: 'Jibril taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution.'" (*Da'if*)

Other chains with similar wording.

٤٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ أَبِيهِ زَيْدِ بْنِ حَارِثَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«عَلَّمَنِي جِبْرَائِيلُ الْوُضُوءَ، وَأَمَرَنِي أَنْ أَنْضَحَ تَحْتَ ثَوْبِي، لِمَا يَخْرُجُ مِنَ الْبَوْلِ بَعْدَ الْوُضُوءِ»**.

قالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ؛ [ح: وَ] حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ التِّنِّيسِيُّ: حَدَّثَنَا ابْنُ لَهِيعَةَ، فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٦١ من حديث ابن لهيعة به، وقال البوصيري: «هذا إسناد ضعيف لضعف ابن لهيعة»، وانظر، ح: ٣٣٠.

Comments:

It is a Weak *Hadith*. It is, however, proved from other *Ahâdith* as well that the Angel Jibril ﷺ had taught the Prophet ﷺ the correct method of performing ablution.

463. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When you perform ablution, sprinkle water.'" (*Da'if*)

٤٦٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ سَلَمَةَ الْيَحْمَدِيُّ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا تَوَضَّأْتَ فَانْتَضِحْ»**.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ما جاء في النضح بعد الوضوء، ح: ٥٠ من حديث سلم بن قتيبة به، وقال: «هذا حديث غريب، وسمعت محمدًا (البخاري) يقول: الحسن بن علي الهاشمي منكر الحديث».

464. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ performed ablution and sprinkled his private part." (*Hasan*)

٤٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا قَيْسٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ فَنَضَحَ فَرْجَهُ.

تخريج: [حسن] وقال البوصيري: «هذا إسناد ضعيف لضعف قيس وشيخه»، وللحديث شواهد عند أبي داود، ح:١٦٦، ١٦٧، ١٦٨ وغيره.

Chapter 59. Drying Oneself With A Cloth After Ablution Or The Bath

(المعجم ٥٩) - بَابُ الْمِنْدِيلِ بَعْدَ الْوُضُوءِ وَبَعْدَ الْغُسْلِ (التحفة ٥٩)

465. Umm Hâni' bint Abu Tâlib narrated that when it was the year of the Conquest (of Makkah), the Messenger of Allâh ﷺ got up to perform a bath and Fâtimah screened him. Then he took his garment and wrapped himself in it (such that it became like the towel used to dry oneself). (*Sahih*)

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ ابْنِ أَبِي هِنْدٍ أَنَّ أَبَا مُرَّةَ، مَوْلَى عَقِيلٍ: حَدَّثَهُ أَنَّ أُمَّ هَانِيءٍ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ: أَنَّهُ لَمَّا كَانَ عَامُ الْفَتْحِ، قَامَ رَسُولُ اللهِ ﷺ إِلَى غُسْلِهِ. فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ ثَوْبَهُ فَالْتَحَفَ بِهِ.

تخريج: أخرجه البخاري، الغسل، باب التستر في الغسل عند الناس، ح:٢٨٠ وغيره، ومسلم، الحيض، باب تستر المغتسل بثوب ونحوه، ح:٣٣٦ من حديث أبي مرة به.

Comments:

Even while there is a small cloth on the body, it is preferable to have further screen or cloth on the body in the bathroom during the bath. Nevertheless, it is quite in order to have a bath without any cloth on the body in the bathroom.

466. It was narrated that Qais bin Sa'd said: "The Prophet ﷺ came to us and we gave him water to perform a bath." Then we brought him a *Warsiyyah*[1] cloth, and he wrapped himself in it. It is as if I can see the marks of the

٤٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَوَضَعْنَا لَهُ مَاءً فَاغْتَسَلَ، ثُمَّ أَتَيْنَاهُ

[1] Dyed with *Wars*: memecyclon tinctorium, a plant from Yemen used as a liniment and yellow dye.

Wars on the folds of his stomach." (*Da'if*)

بِمِلْحَفَةٍ وَرْسِيَّةٍ فَاشْتَمَلَ بِهَا، فَكَأَنِّي أَنْظُرُ إِلَى أَثَرِ الْوَرْسِ عَلَى عُكَنِهِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٦/٦،٧ عن وكيع به * محمد بن شرحبيل مجهول (تقريب)، وانظر، ح:٤٦٤، ٨٥٤ لعلة أخرى.

467. Ibn 'Abbâs narrated that his maternal aunt Maimunah said: "I brought a piece of cloth (for drying) to the Messenger of Allâh ﷺ *when he performed a bath to cleanse himself from sexual* impurity. He refused it and began to shake off water." (***Sahih***)

٤٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: أَتَيْتُ رَسُولَ اللهِ ﷺ بِثَوْبٍ، حِينَ اغْتَسَلَ مِنَ الْجَنَابَةِ، فَرَدَّهُ وَجَعَلَ يَنْفُضُ الْمَاءَ.

تخريج: أخرجه البخاري، الغسل، باب المضمضة والاستنشاق في الجنابة، ح:٢٥٩ وغيره، ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٧،٣٣٧ من حديث الأعمش به مطولاً ومختصرًا.

Comments:

The Prophet ﷺ returned the cloth, which was not needed by him, (i) to exclude the impression that using something like it was obligatory, as also (ii) to spare the believers any embarrassment in the event of the nonavailability of any such cloth.

468. It was narrated from Salmân Al-Fârisi that the Messenger of Allâh ﷺ performed ablution, then he turned inside out the woolen garment that he was wearing and wiped his face with it. (***Da'if***)

٤٦٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ، وَأَحْمَدُ ابْنُ الأَزْهَرِ قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ السِّمْطِ: حَدَّثَنَا الْوَضِينُ بْنُ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَقَلَبَ جُبَّةَ صُوفٍ كَانَتْ عَلَيْهِ، فَمَسَحَ بِهَا وَجْهَهُ.

تخريج: [**إسناده ضعيف**] صححه البوصيري مع قوله: «وفي سماع محفوظ عن سلمان نظر» يعني أنه منقطع.

Chapter 60. What Is To Be Said After Ablution

(المعجم ٦٠) - بَابُ مَا يُقَالُ بَعْدَ الْوُضُوءِ (التحفة ٦٠)

469. It was narrated from Anas

٤٦٩ - حَدَّثَنَا مُوسى بْنُ عَبْدِ الرَّحْمٰنِ:

bin Mâlik that the Prophet ﷺ said: "Whoever performs ablution and does it well, then says three times: *'Ashhadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and His Messenger),' eight gates of Paradise will be opened for him; whichever one he wants he may enter." ***(Da'if)***

Another chain with similar wording.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، وَزَيْدُ بْنُ الْحُبَابِ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالُوا: حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللهِ بْنِ وَهْبٍ، أَبُو سُلَيْمَانَ النَّخَعِيُّ، قَالَ: حَدَّثَنِي زَيْدٌ الْعَمِّيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ، ثَلاَثَ مَرَّاتٍ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ فُتِحَ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، مِنْ أَيِّهَا شَاءَ دَخَلَ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ بِنَحْوِهِ.

تخريج: [إسناده ضعيف] وقال البوصيري: «هذا إسناد فيه زيد العمي وهو ضعيف»، وانظر، ح:٣٥٦.

Comments:

Zaid Al-'Ammi's name among the narrators makes this chain of transmission weak. But reciting the blessed words once is proved from authentic *Ahâdith.*

470. It was narrated that 'Umar bin Khattâb said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who performs ablution and does it well, then says: *Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His slave and Messenger),' (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants.'"(*Sahih*)

٤٧٠ - حَدَّثَنَا عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ الْبَجَلِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ. ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من طريق آخر من حديث عقبة به.

Comments:

It goes without saying that only one door is enough for entry, but to make it more is meant to make the incomer feel more honored and happy. And Allâh knows best.

Chapter 61. Ablution Using Brass

(المعجم ٦١) - **بَابُ الْوُضُوءِ بِالصُّفْرِ**

(التحفة ٦١)

471. It was narrated that 'Abdullâh bin Zaid, the Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ came to us, and we brought water out to him in a vessel of brass, and he performed ablution with it." (***Sahih***)

٤٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمَاجِشُونِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ، صَاحِبِ النَّبِيِّ ﷺ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرٍ، فَتَوَضَّأَ بِهِ.

تخريج: أخرجه البخاري، الوضوء، باب الغسل والوضوء في المخضب ... إلخ، ح:١٩٧، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح:٢٣٦.

472. It was narrated from Zainab bint Jahsh that she had a tub of brass. She said: "I used to comb the hair of the Messenger of Allâh ﷺ in it." (***Hasan***)

٤٧٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ جَحْشٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّهُ كَانَ لَهَا مِخْضَبٌ مِنْ صُفْرٍ، قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ فِيهِ.

تخريج: [حسن] أخرجه أحمد:٦/ ٣٢٤ من طريق آخر عن عبيدالله به، وقال البوصيري: «هذا إسناد صحيح، ورجاله ثقات».

473. It was narrated from Abu Hurairah that the Prophet ﷺ performed ablution using (the water in) a vessel made of brass. (***Hasan***)

٤٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فِي تَوْرٍ.

تخريج: [حسن] تقدم، ح:٣٥٨.

Chapter 62. Ablution After A Sleep

(المعجم ٦٢) - بَابُ الْوُضُوءِ مِنَ النَّوْمِ (التحفة ٦٢)

474. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution." (***Hasan***)

Tanâfisi said: "Waki' said: 'She meant while he was prostrating (he would sleep).'"

٤٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَنَامُ حَتَّى يَنْفُخَ، ثُمَّ يَقُومُ فَيُصَلِّي، وَلاَ يَتَوَضَّأُ.

قَالَ الطَّنَافِسِيُّ: قَالَ وَكِيعٌ: - تَعْنِي: وَهُوَ سَاجِدٌ -.

تخريج: [حسن] أخرجه أحمد:٦/١٣٥ عن وكيع به، الأعمش عنعن تقدم، ح:١٧٨، ولحديثه شواهد كثيرة، وهذا لا خلاف فيه بين العلماء.

Comments:

a. It was a characteristic of the Prophet ﷺ since all his senses remained intact even during sleep. He himself says: "My eyes sleep but my heart does not sleep." *Bukhâri*: 770.

b. Among the various explanations in the matter is the one hinted at by Waki' ﷺ who said that the said happening took place during a prayer. Based on this explanation, some of the scholars have formulated the opinion that sleep during the various actions connected with a prayer such as *Ruku'* (bowing down), *Qiyâm* (standing position) or *Sujud* (prostrations) does not invalidate the prayer. On close analysis, however, even this view is not much different from the previous one, since no manner of sleep during prayer is like sleeping in the stretched (lying down) position which alone, of all man's physical positions, invalidates the ablution. And Allâh knows best.

475. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ slept until he was breathing deeply, then he got up and prayed. (***Hasan***)

٤٧٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ حَجَّاجٍ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ نَامَ حَتَّى نَفَخَ. ثُمَّ قَامَ فَصَلَّى.

تخريج: [حسن] أخرجه أحمد:١/٤٢٦ من حديث يحيى به * حجاج بن أرطاة عنعن، والحديث السابق شاهد له، ولهما شواهد أخرى.

476. It was narrated that Ibn 'Abbâs said: "He ﷺ would sleep like that while he was sitting up." (*Da'if*)

٤٧٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ حُرَيْثِ بْنِ أَبِي مَطَرٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ، أَبِي هُبَيْرَةَ الأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ نَوْمُهُ ذٰلِكَ وَهُوَ جَالِسٌ. [- يَعْنِي: النَّبِيَّ ﷺ -].

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد فيه حريث بن أبي مطر وهو ضعيف».

477. It was narrated from 'Ali bin Abu Tâlib that the Messenger of Allâh ﷺ said: "The eye is the leather strap (that ties up) the anus,[1] so whoever falls asleep, let him perform ablution." (*Da'if*)

٤٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنِ الْوَضِينِ بْنِ عَطَاءٍ، عَنْ مَحْفُوظِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ الأَزْدِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**الْعَيْنُ وِكَاءُ السَّهِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ**».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطهارة، باب في الوضوء من النوم، ح:٢٠٣ من حديث بقية به * ابن عائذ عن علي مرسل كما قال أبو زرعة وأبو حاتم، وله شاهد ضعيف، وله شواهد أخرى.

Comments:

Wikâ' in Arabic is the string, thread or strap used to tie the mouth of a purse (or bag) full of gold coins etc. The obvious advantage is that, as long as the *Wikâ'* is in place, nothing can be taken out of the purse. In other words, it is a guardian over the contents of the purse. Similarly, as long as a person is awake he knows whether his ablution is intact or has been invalidated by the wind passing from his body. The moment one's eyes are closed for sleep he loses control over his body, as though a knot had been loosened and as such, he cannot tell whether or not he has released the wind. It is because of this that sleep has been dubbed as the invalidator of ablution'.

478. It was narrated that Safwân bin 'Assâl said: "The Messenger of Allâh ﷺ used to command us

٤٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ

[1] What is meant is that when a person is asleep, it is as if the (muscle) straps tying his anus are loosened, because he may easily break wind in his sleep, thus invalidating his ablution without realizing it, so he should perform ablution when he wakes up.

صَفْوَانَ بْنِ عَسَّالٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاَثَةَ أَيَّامٍ، إِلَّا مِنْ جَنَابَةٍ، لٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

not to take off our leather socks for three days except in the case of sexual impurity, but not in the case of defecation, urine or sleep [i.e. during travel]." (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح:٩٦ وغيره، والنسائي، ح:١٢٦، ١٢٧ وغيرهما من حديث عاصم به، وقال الترمذي: «حسن صحيح».

Comments:

a. Washing the feet is an integral part of ablution. But if a person is wearing (leather) socks, he is allowed to do *Mash* (passing wet hands) on them, provided that he had performed ablution and washed his feet before putting on the socks. (*Sahih Muslim*: 520)
b. It may be pointed out that the three-day validity of wiping the socks is for a person on journey. A resident is, however, allowed to do it just for a day and night.

Chapter 63. Ablution After Touching The Penis

(المعجم ٦٣) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٦٣)

٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ»**.

479. It was narrated that Busrah bint Safwân said: "The Messenger of Allâh ﷺ said: 'If anyone of you touches his penis, let him perform ablution.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه الترمذي، الطهارة، باب الوضوء من مس الذكر، ح:٨٣ من حديث هشام به، وقال: «حسن صحيح»، وراجع سنن أبي داود، ح:١٨١ بتعليقي «نيل المقصود».

Comments:

a. It shows that touching the urine outlets nullifies the ablution.
b. Some of the scholars have raised their doubt on the *Hadith* saying that, for one thing it is a regular occurance and, secondly it is a male-specific problem but the narrator is a lone woman. The objection is, however, not tenable, since Imâm Tirmidhi ﷺ, after narrating the *Hadith*, has commented that the *Hadith* has been transmitted by eight other Companions as well — five of them men and three women. Some of those *Ahâdith* transmitted by the Companions, alluded to by Imâm Tirmidhi ﷺ, are to follow next in this chapter. Moreover, the ruling in question does not concern the men alone. Even women, if they touch their particular parts, are liable to refresh their ablution.

480. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If anyone of you touches his penis, then he has to perform ablution.'" (***Hasan***)

٤٨٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى؛ ح: وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ نَافِعٍ، جَمِيعاً، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عُقْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ، فَعَلَيْهِ الْوُضُوءُ»**.

تخريج: [حسن] ✽ عقبة مجهول (تقريب) لم يوثقه غير ابن حبان، والحديث السابق شاهد له.

481. It was narrated that Umm Habibah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever touches his sexual organ then let him perform ablution." (***Hasan***)

٤٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْعَلاَءُ بْنُ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ»**.

تخريج: [حسن] أخرجه البيهقي: ١/ ١٣٠ من حديث الهيثم به، قاله البوصيري، والحديث حسنه أبو زرعة الرازي.

482. It was narrated that Abu Ayyub said: "I heard the Messenger of Allâh ﷺ say: 'Whoever touches his sexual organ, let him perform ablution.'" (***Hasan***)

٤٨٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبْدٍ الْقَارِيِّ، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ»**.

تخريج: [حسن] أخرجه الطبراني: ٤/ ١٤٠، ح: ٣٩٢٨ من حديث عبدالسلام به إلا أنه قال: عبدالرحمٰن بن عبدالقاري ولعله الراجح كما يظهر من تهذيب الكمال وغيره، فيه علل منها ابن أبي فروة، انظر، ح: ٣٤٥ لحاله فالسند ضعيف جدًا، وللحديث شواهد منها الحديث السابق (٤٧٩).

Chapter 64. Concession Concerning That

(المعجم ٦٤) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٦٤)

483. Qais bin Talq Al-Hanafi narrated that his father said: "I heard the Messenger of Allâh ﷺ being asked about touching the penis. He said: 'That does not require ablution, because it is a part of you (your body).'" (*Sahih*)

٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ طَلْقٍ الْحَنَفِيَّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، سُئِلَ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**لَيْسَ فِيهِ وُضُوءٌ، إِنَّمَا هُوَ مِنْكَ**».

تخريج: [**صحيح**] أخرجه أحمد:٤/٢٣، وأبو داود، ح:١٨٣ من حديث محمد بن جابر به، وهو ضعيف جدًا، لكنه لم ينفرد به، بل تابعه الثقة عبدالله بن بدر عند أبي داود، ح:١٨٢ وغيره.

Comments:

a. 'It is a part of you' means that just as touching any other part of your body does not invalidate the ablution, touching this organ also does not invalidate it.

b. The *Hadith* narrated by Talq ﷺ is undoubtedly a sound one, but the ruling was subsequently abrogated. Some of the scholars have justified both the *Ahâdith* by saying that the one that rules out the invalidation of ablution speaks of touching the part if it is covered by a cloth, while the other speaks of invalidation if it is touched while uncovered.

484. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ was asked about touching the penis and he said: 'Rather it is a part of you (your body).'" (*Da'if*)

٤٨٤ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ مَسِّ الذَّكَرِ، فَقَالَ: «**إِنَّمَا هُوَ جُزْءٌ مِنْكَ**».

تخريج: [**إسناده ضعيف جدًا**] قال البوصيري: «هذا إسناد فيه جعفر بن الزبير وقد اتفقوا على ترك حديثه واتهموه».

Chapter 65. Ablution After (Eating) That Which Has Been Changed By Fire (i.e. Cooked Upon Fire)

(المعجم ٦٥) - بَابُ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ٦٥)

485. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Perform ablution after (eating) that which has been changed by

٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ

fire." Ibn 'Abbâs said: "Should I do ablution after (touching) hot water?" Abu Hurairah said: "O son of my brother, when I narrate a *Hadith* of the Messenger of Allâh ﷺ to you, then do not try to make any examples for it."[1] ***(Hasan)***

أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**تَوَضَّأُوا مِمَّا غَيَّرَتِ النَّارُ**». فَقَالَ ابْنُ عَبَّاسٍ: أَتَوَضَّأُ مِنَ الْحَمِيمِ؟ فَقَالَ لَهُ: يَا ابْنَ أَخِي! إِذَا سَمِعْتَ عَنْ رَسُولِ اللهِ ﷺ حَدِيثاً، فَلاَ تَضْرِبْ لَهُ الأَمْثَالَ.

تخريج: [حسن] تقدم، ح:٢٢، أخرجه الترمذي، ح:٧٩ من حديث سفيان به، وأخرج أحمد:١/ ٣٦٦ بإسناد صحيح عن ابن عباس، في هذه المناظرة، بأنه قال لأبي هريرة رضي الله عنهما: «ما أبالي مما توضأت، أشهد لرأيت رسول الله ﷺ أكل كتف لحم ثم قام إلى الصلاة وما توضأ» فالكل عنده حجة والكل معذور.

Comments:

a. 'That has been changed by fire' means anything that has been prepared by cooking or frying on fire.

b. *Ahâdith* included in the next chapter would clarify that the command is not mandatory, which is to say that performing ablution after eating recipes cooked on fire is recommendatory, not mandatory.

486. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Perform ablution after (eating) that which has been changed by fire.'" ***(Sahih)***

٤٨٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

تخريج: أخرجه مسلم، الطهارة، باب الوضوء مما مست النار، ح:٣٥٣ من طريق آخر عن عروة به.

487. It was narrated that Anas bin Mâlik would place his hands over his ears and say: "May my ears be made deaf, if I did not hear the Messenger of Allâh ﷺ saying: 'Perform ablution after (eating) that which has been changed by fire.'" ***(Da'if)***

٤٨٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ يَضَعُ يَدَيْهِ عَلَى أُذُنَيْهِ وَيَقُولُ: صُمَّتَا، إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**تَوَضَّأُوا مِمَّا مَسَّتِ النَّارُ**».

تخريج: [إسناده ضعيف جدًا] ※ خالد بن يزيد كذبه ابن معين فيما يرويه عن أبيه والجمهور

[1] The second part appeared under no. 22.

على ضعفه، وقال البوصيري: «ولم ينفرد به» أي بهذا الحديث.

Chapter 66. Concession Concerning That

(المعجم ٦٦) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٦٦)

488. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ate a shoulder,[1] then he wiped his hands on a *Mish*[2] that was underneath him, then he got up for prayer, and performed the prayer. (*Da'if*)

٤٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَكَلَ النَّبِيُّ ﷺ كَتِفاً، ثُمَّ مَسَحَ يَدَيْهِ بِمِسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَصَلَّى.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطهارة، باب في ترك الوضوء مما مست النار، ح:١٨٩ من حديث أبي الأحوص به، وانظر، ح:١٧١ لعلته.

Comments:

This clearly shows that the command contained in the previous chapter is recommendatory, not mandatory. Or else, as stated by Imâm Shâfi'i, the order to perform ablution was subsequently abrogated. Shaikh Ahmed Shâkir also holds this theory of abrogation as preferable and weighty. Another possible explanation is that the *Ahâdith* of the previous chapter simply mean washing the hands and mouth, not performing the formal ablution which is not mandatory.

489. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ, Abu Bakr and 'Umar ate some bread and meat, and they did not perform ablution (after that)." (*Sahih*)

٤٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ،] عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَمْرِو بْنِ دِينَارٍ، وَعَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَكَلَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ خُبْزاً وَلَحْماً، وَلَمْ يَتَوَضَّؤُوا.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٠٧، ٣٨١ عن سفيان به مختصرًا، وله شواهد كثيرة.

490. Zuhri said: "I had dinner with Walid or 'Abdul-Malik. When the time for prayer came, I got up to perform ablution. Ja'far

٤٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَضَرْتُ

[1] Meat from the shoulder of a lamb or goat, see no 491.

[2] 'A thin cloth made from animal skin.' (Explanation by Sindi).

bin 'Amr bin Umayyah said: 'I bear witness that my father bore witness, that the Messenger of Allâh ﷺ ate food that had been changed by fire, then he performed prayer and he did not perform ablution.' (*Sahih*)

And 'Ali bin 'Abdullâh bin 'Abbâs said: 'And I bear witness to similar from my father.'"

عَشَاءَ الْوَلِيدِ أَوْ عَبْدِ الْمَلِكِ، فَلَمَّا حَضَرَتِ الصَّلَاةُ قُمْتُ لِأَتَوَضَّأَ، فَقَالَ جَعْفَرُ بْنُ عَمْرِو ابْنِ أُمَيَّةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ شَهِدَ عَلَى رَسُولِ اللهِ ﷺ أَنَّهُ أَكَلَ طَعَاماً مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

وَقَالَ عَلِيُّ بْنُ عَبْدِ اللهِ بْنِ عَبَّاسٍ: وَأَنَا أَشْهَدُ عَلَى أَبِي بِمِثْلِ ذٰلِكَ.

تخريج: أخرجه البخاري، الوضوء، باب من لم يتوضأ من لحم الشاة والسويق، ح:٢٠٨ وغيره، ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح:٣٥٥ من حديث الزهري به.

Comments:

'I bear witness' means: 'I say it with full assurance and certainty'. The purpose is to strenghten the statement made by him.

491. It was narrated that Umm Salamah said: "Some meat from the shoulder of a sheep was brought to the Messenger of Allâh ﷺ and he ate some of it, then he performed prayer without touching water (for ablution)." (*Sahih*)

٤٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِكَتِفِ شَاةٍ، فَأَكَلَ مِنْهُ، وَصَلَّى وَلَمْ يَمَسَّ مَاءً.

تخريج: **[إسناده صحيح]** أخرجه النسائي:١/١٠٧، ١٠٨، الطهارة، باب ترك الوضوء مما غيرت النار، ح:١٨٢ من حديث جعفر به.

492. Suwaid bin Nu'mân Ansâri narrated that they went out with the Messenger of Allâh ﷺ to Khaibar. When they reached As-Sahbâ' (a place near Khaibar), he performed *'Asr* (Afternoon prayer), then he called for food, but no food was brought except for *Sawiq*.[1] So they ate that and

٤٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنْبَأَنَا سُوَيْدُ بْنُ النُّعْمَانِ الأَنْصَارِيُّ أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ إِلَى خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ صَلَّى الْعَصْرَ، ثُمَّ دَعَا بِأَطْعِمَةٍ، فَلَمْ يُؤْتَ إِلَّا

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[1] A kind of mush made of wheat or barley.

drank, and then he called for water and rinsed his mouth, then he stood up and led us for *Maghrib* (Sunset) prayer." (***Sahih***)

بِسَوِيقٍ، فَأَكَلُوا وَشَرِبُوا، ثُمَّ دَعَا بِمَاءٍ، فَمَضْمَضَ فَاهُ، ثُمَّ قَامَ فَصَلَّى بِنَا الْمَغْرِبَ.

تخريج: أخرجه البخاري، الوضوء، باب من مضمض من السويق ولم يتوضأ، ح:٢٠٩ وغيره من حديث يحيى به.

Comments:

Sawiq is a kind of mush made of roasted barley. This also shows that performing ablution after eating items prepared on fire is not mandatory.

493. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ ate meat from the shoulder of a sheep, then he rinsed his mouth and washed his hands, then he prayed. (***Sahih***)

٤٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفَ شَاةٍ، فَمَضْمَضَ وَغَسَلَ يَدَيْهِ وَصَلَّى.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٣٨٩ من حديث سهيل به، وهو في جزءه (١٠) رواية عبدالعزيز بن المختار.

Chapter 67. Concerning Performing Ablution After Eating Camel Meat

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ (التحفة ٦٧)

494. It was narrated that Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was asked about performing ablution after eating camel meat. He said: 'Perform ablution after eating it.'" (***Sahih***)

٤٩٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ قَالاَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ؟ فَقَالَ: **«تَوَضَّأُوا مِنْهَا»**.

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب الوضوء من لحوم الابل، ح:١٨٤، وصححه الترمذي، ح:٨١.

495. It was narrated that Jâbir bin Samurah said: "The Messenger of

٤٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ

Allâh ﷺ commanded us to perform ablution after eating camel meat but not to perform ablution after eating the mutton." (*Sahih*)

الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ وَإِسْرَائِيلُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَتَوَضَّأَ مِنْ لُحُومِ الْإِبِلِ وَلاَ نَتَوَضَّأَ مِنْ لُحُومِ الْغَنَمِ.

تخريج: أخرجه مسلم، الحيض، باب الوضوء من لحوم الإبل، ح:٣٦٠ من حديث جعفر به.

Comments: 494 & 495

The previous chapter was about not performing ablution after eating meat. But all the descrptions there pertained to eating mutton. In this chapter, however, all the narrations are about performing ablution after eating camel meat. The second *Hadith* even brings out the different rulings for mutton and camel meat.

496. It was narrated that Usaid bin Hudair said: "The Messenger of Allâh ﷺ said: 'Do not perform ablution after (drinking) sheep's milk, but perform ablution after (drinking) camel's milk.'" (*Da'if*)

٤٩٦ – حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ ابْنُ عَبْدِ اللهِ بْنِ حَاتِمٍ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ حَجَّاجٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، مَوْلَى بَنِي هَاشِمٍ – وَكَانَ ثِقَةً، وَكَانَ الْحَكَمُ يَأْخُذُ عَنْهُ – حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ وَتَوَضَّأُوا مِنْ أَلْبَانِ الْإِبِلِ»**.

تخريج: [**إسناده ضعيف**] وقال البوصيري: «هذا إسناد ضعيف لضعف حجاج بن أرطاة وتدليسه، لاسيما وقد خالف غيره».

497. 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'Perform ablution after (eating) camel meat, but do not perform ablution after (eating) mutton. Perform ablution after (drinking) camel's milk, but do not perform ablution after (drinking) sheep's milk. Perform

٤٩٧ – حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ ابْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ، عَنْ خَالِدِ بْنِ يَزِيدَ ابْنِ عُمَرَ بْنِ هُبَيْرَةَ الْفَزَارِيِّ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ مُحَارِبَ بْنَ دِثَارٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«تَوَضَّأُوا مِنْ**

لُحُومِ الْإِبِلِ، وَلاَ تَتَوَضَّأُوا مِنْ لُحُومِ الْغَنَمِ، وَتَوَضَّأُوا مِنْ أَلْبَانِ الْإِبِلِ، وَلاَ تَوَضَّأُوا مِنْ أَلْبَانِ الْغَنَمِ، وَصَلُّوا فِي مُرَاحِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي مَعَاطِنِ الْإِبِلِ».

prayer in the sheep pens but not do so in the camels' *Ma'âtin*.'"[1] (***Da'if***)

تخريج: [**إسناده ضعيف**] وقال البوصيري: «فيه بقية وهو مدلس وقد رواه بالعنعنة، وشيخه خالد مجهول الحال».

Chapter 68. Rinsing The Mouth After Drinking Milk

(المعجم ٦٨) - بَابُ الْمَضْمَضَةِ مِنْ شُرْبِ اللَّبَنِ (التحفة ٦٨)

٤٩٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَضْمِضُوا مِنَ اللَّبَنِ فَإِنَّ لَهُ دَسَماً».

498. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Rinse your mouths after drinking milk for there is some greasiness in it." (***Sahih***)

تخريج: أخرجه البخاري، الأشربة، باب شرب اللبن، وقول الله عزوجل «من بين فرث ودم»، ح:٥٦٠٩ من حديث الأوزاعي، ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح:٣٥٨ من حديث الزهري به بغير هذا اللفظ.

Comments:

Islam lays great emphasis on cleanliness. Hence it is, that rinsing the mouth and using the tooth stick have been made part of ablution. Traces of greasiness left by our eating and drinking are injurious for health. One must, therefore, be extremely particular about cleansing his mouth after drinking milk or eating greasy food.

٤٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ: حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَرِبْتُمُ اللَّبَنَ

499. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'If you drink milk, then rinse your mouths, for there is some greasiness in it.'" (***Hasan***)

[1] The kneeling place of camels near water. (Explanation by Sindi)

فَمَضْمِضُوا، فَإِنَّ لَهُ دَسَماً».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ٢٣/ ٣١٠، ٣١١، ح: ٧٠٣ من حديث ابن أبي شيبة به، وهو في المصنف: ١/ ٥٧، وحسنه الحافظ في الفتح.

500. 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'idi narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Rinse your mouths after drinking milk, for it has some greasiness in it." (***Hasan***)

٥٠٠ - حَدَّثَنَا أَبُو مُصْعَبٍ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَضْمِضُوا مِنَ اللَّبَنِ، فَإِنَّ لَهُ دَسَماً**».

تخريج: [حسن] أخرجه الطبراني في الكبير: ٦/ ١٢٥، ح: ٥٧٢١ من حديث أبي مصعب وغيره به، وقال البوصيري: «هذا إسناد ضعيف، عبدالمهيمن قال فيه البخاري: منكر الحديث»، والحديث السابق شاهد له.

501. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ milked a sheep and drank some of its milk, then he called for water and rinsed his mouth and said: 'It has some greasiness in it.'" (***Da'if***)

٥٠١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّوَّاقُ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَلَبَ رَسُولُ اللهِ ﷺ شَاةً وَشَرِبَ مِنْ لَبَنِهَا، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ فَاهُ، وَقَالَ: «**إِنَّ لَهُ دَسَماً**».

تخريج: [إسناده ضعيف] وقال البوصيري: في زمعة: وقد ضعفه الجمهور، وانظر، ح: ٣٢٦.

Chapter 69. Ablution After Kissing

(المعجم ٦٩) - بَابُ الْوُضُوءِ مِنَ الْقُبْلَةِ

(التحفة ٦٩)

502. 'Urwah bin Az-Zubair narrated from 'Âishah, that the Messenger of Allâh ﷺ kissed one of his women (i.e., wives), then he went out to perform the prayer, and he did not perform ablution. I ('Urwah bin Zubair) said: "That was not anyone but you,' and she smiled." (***Hasan***)

٥٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ، قُلْتُ: مَنْ هِيَ إِلَّا أَنْتِ،

فَضَحِكَتْ.

تخريج: [**حسن**] أخرجه أبوداود، الطهارة، باب الوضوء من القبلة، ح:١٧٩، والترمذي، ح:٨٦ من حديث وكيع به، وضعفه البخاري، وله شاهد عند البزار وإسناده حسن، انظر نصب الراية(١/ ٧٤).

Comments:

a. 'Urwah ﷺ was the son of 'Âishah's sister.

b. Kissing one's wife does not nullify one's ablution provided that no prostatic fluid is secreted.

503. It was narrated from 'Âishah: "The Messenger of Allâh ﷺ would perform ablution, then he would kiss, then he would perform prayer without performing ablution again. And sometimes he did that with me." (*Da'if*)

٥٠٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ زَيْنَبَ السَّهْمِيَّةِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ ثُمَّ يُقَبِّلُ وَيُصَلِّي وَلاَ يَتَوَضَّأُ، وَرُبَّمَا فَعَلَهُ بِي.

تخريج: [**إسناده ضعيف**] قال البوصيري: هذا إسناد ضعيف حجاج هو ابن أرطاة كان يدلس وقد رواه بالعنعنة . . . .

Chapter 70. Ablution From Prostatic Fluid

(المعجم ٧٠) - بَابُ الْوُضُوءِ مِنَ الْمَذْيِ (التحفة ٧٠)

504. It was narrated that 'Ali said: "The Messenger of Allâh ﷺ was asked about prostatic fluid and he said: 'For that ablution (is necessary), and for semen, bath is necessary.'" (***Sahih***)

٥٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «**فِيهِ الْوُضُوءُ، وَفِي الْمَنِيِّ الْغُسْلُ**».

تخريج: [**صحيح**] أخرجه الترمذي، الطهارة، باب ماجاء في المني والمذي، ح:١١٤ من حديث هشيم به، وقال: حسن صحيح * يزيد بن أبي زياد ضعيف كما في التقريب وغيره (وانظر، ح:١٤٧١، ٢١١٦)، ولحديثه شواهد صحيحة، وانظر الحديث الآتي.

Comments:

a. Prostatic fluid is a sticky fluid that appears on the male organ during sexual foreplay with one's wife. Its appearance does not diminish sexual desire. Semen, on the other hand, is a thick whitish fluid produced in the male productive organs and discharged at the completion of the sexual act.

b. Prostatic fluid does not necessitate the bath; mere ablution is enough.

Ablution has the benefit of diverting a person's attention and putting an end to sexual excitation.

505. It was narrated from Miqdâd bin Aswad that he asked the Prophet ﷺ about a man who approached his wife, but did not ejaculate. He said: "If anyone of you finds that,[1] he should sprinkle water over his private part (meaning he must wash it) and perform ablution." (*Sahih*)

٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ ابْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الأَسْوَدِ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الرَّجُلِ يَدْنُو مِنِ امْرَأَتِهِ فَلاَ يُنْزِلُ؟ قَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضِحْ فَرْجَهُ - يَعْنِي: لِيَغْسِلْهُ - وَيَتَوَضَّأْ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٧ من حديث مالك به، وصححه ابن خزيمة، وابن حبان، وله طريق آخر عند مسلم وغيره.

Comments:

'Approaching the wife' means kissing and lovemaking but not intercourse, since intercourse necessitates a bath even though no ejaculation takes place.

506. It was narrated that Sahl bin Hunaif said: "I used to suffer from a great deal of prostatic fluid, and I took many baths because of that. I asked the Messenger of Allâh ﷺ about that, and he said: 'Ablution is sufficient for you in this case.' I said: 'O Messenger of Allâh! What about the prostatic fluid that gets onto my clothes?' He said: 'It is sufficient for you to pour a handful of water on the part of your clothes wherever you see it has reached.'" (*Hasan*)

٥٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنْتُ أَلْقَىٰ مِنَ الْمَذْيِ شِدَّةً، فَأُكْثِرُ مِنْهُ الاغْتِسَالَ. فَسَأَلْتُ رَسُولَ اللهِ! ﷺ فَقَالَ: «إِنَّمَا يُجْزِيكَ، مِنْ ذٰلِكَ، الْوُضُوءُ» قُلْتُ: يَا رَسُولَ اللهِ كَيْفَ بِمَا يُصِيبُ ثَوْبِي؟ قَالَ: «إِنَّمَا يَكْفِيكَ كَفٌّ مِنْ مَاءٍ تَنْضِحُ بِهِ مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢١٠ من حديث ابن إسحاق به، وصححه الترمذي، ح:١١٥، وابن خزيمة، وابن حبان.

507. It was narrated from Ibn 'Abbâs that he came to Ubayy bin

٥٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

[1] That is, prostatic fluid.

مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُصْعَبِ ابْنِ شَيْبَةَ، عَنْ أَبِي حَبِيبِ بْنِ يَعْلَى بْنِ مُنْيَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَتَىٰ أُبَيَّ بْنَ كَعْبٍ وَمَعَهُ عُمَرُ، فَخَرَجَ عَلَيْهِمَا، فَقَالَ: إِنِّي وَجَدْتُ مَذْياً، فَغَسَلْتُ ذَكَرِي وَتَوَضَّأْتُ، فَقَالَ عُمَرُ: أَوَ يُجْزِىءُ ذٰلِكَ؟ قَالَ: نَعَمْ، قَالَ: أَسَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

Ka'b, accompanied by 'Umar. Ubayy came out to them and said: "I noticed some prostatic fluid, so I washed my penis and performed ablution. 'Umar said: "Is that sufficient?" He said: "Yes." He ('Umar) asked: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes." (*Da'if*)

تخريج: [إسناده ضعيف] * أبوحبيب مجهول(تقريب)، وأصله في الصحيحين من حديث علي بن أبي طالب والمقداد بن الأسود، قاله البوصيري.

Comments:

The chain of transmission in respect of this *Hadith* makes it Weak. It is nevertheless a proven fact that prostatic fluid does not necessitate a bath.

Chapter 71. Ablution After Sleeping

(المعجم ٧١) - بَابُ وُضُوءِ النَّوْمِ

(التحفة ٧١)

٥٠٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: سَمِعْتُ سُفْيَانَ يَقُولُ لِزَائِدَةَ بْنِ قُدَامَةَ: يَا أَبَا الصَّلْتِ! هَلْ سَمِعْتَ فِي هٰذَا شَيْئاً؟ فَقَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ، فَدَخَلَ الْخَلاَءَ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ.

508. It was narrated from Ibn 'Abbâs that the Prophet ﷺ got up during the night and went to the toilet and relieved himself, then he washed his face and hands, and went back to sleep. (*Sahih*)

حدّثنا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: أَنْبَأَنَا سَلَمَةُ ابْنُ كُهَيْلٍ: أَنْبَأَنَا بُكَيْرٌ، عَنْ كُرَيْبٍ، قَالَ: فَلَقِيتُ كُرَيْباً فَحَدَّثَنِي عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فَذَكَرَ نَحْوَهُ.

Another chain with similar wording.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء إذا انتبه من الليل، ح:٦٣١٦، ومسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٦٣ من حديث سفيان الثوري به مطولاً.

Comments:

Doing ablution while going to sleep is a virtuous act meriting reward in the next world. (*Bukhâri*: 247, & *Muslim*: 2710) However, sleeping in a state of ablution is not mandatory. Mere washing hands and mouth would suffice. Not only this, there is no harm in sleeping without ablution, even when in a state of major impurity necessitating a bath. See *Ahâdith* 581-583.

Chapter 72. Performing Ablution For Each Prayer And Offering All Prayers With One Ablution

(المعجم ٧٢) - بَابُ الْوُضُوءِ لِكُلِّ صَلَاةٍ. وَالصَّلَوَاتِ كُلِّهَا بِوُضُوءٍ وَاحِدٍ

(التحفة ٧٢)

509. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution." (***Sahih***)

٥٠٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَكُنَّا نَحْنُ نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح:٢١٤ من حديث عمرو به مختصرًا.

Comments:

a. Ablution performed for one prayer if intact, is valid for any number of obligatory and voluntary prayers.
b. An ablution performed for one prayer even though intact, can be refreshed before another prayer. This action, i.e., making a fresh ablution during the validity of the previous one, is also proved from the *Sunnah* of the Prophet ﷺ.

510. Sulaimân bin Buraidah narrated from his father that the Prophet ﷺ used to perform ablution for every prayer, but on the day of the conquest of Makkah, he performed all of the prayers with one ablution. (***Sahih***)

٥١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح:٢٧٧ من حديث سفيان الثوري به مختصرًا.

Comments:

This was an act of the category of desirable (*Mustahab*) deeds, but the Prophet ﷺ did away with it in this case, lest it should become one of the obligatories for the *Ummah*, just as he had stopped leading the cogregational form of the *Tarâwih* prayer. (See *Fathul-Bâri*, 412/1).

511. Fadl bin Mubashshir said: "I saw Jâbir bin 'Abdullâh performing every prayer with one ablution, and I said: 'What is this?' He said: 'I saw the Messenger of Allâh ﷺ doing this, and I am doing as the Messenger of Allâh ﷺ did.'" (***Da'if***)

٥١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ تَوْبَةَ: حَدَّثَنَا زِيَادُ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا الْفَضْلُ بْنُ مُبَشِّرٍ، قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ، فَقُلْتُ: مَا هٰذَا؟ فَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ هٰذَا، فَأَنَا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف، الفضل بن مبشر ضعفه الجمهور والحديث السابق(٥١٠) يغني عنه.

Comments:

It is no offence to the dignity of a scholar to enquire of him about the rationale and proof of doing an action that was not seen by anyone before.

Chapter 73. Ablution When In A State Of Purity

(المعجم ٧٣) - بَابُ الْوُضُوءِ عَلَى طَهَارَةٍ (التحفة ٧٣)

512. It was narrated that Abu Ghutaif Al-Hudhali said: "I was listening to 'Abdullâh bin 'Umar bin Khattâb in the mosque, and when the time for prayer came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for *'Asr* (Afternoon prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for *Maghrib* (Sunset prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. I said:

٥١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زِيَادٍ، عَنْ أَبِي غُطَيْفٍ الْهُذَلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ، فِي مَجْلِسِهِ فِي الْمَسْجِدِ، فَلَمَّا حَضَرَتِ الصَّلَاةُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ. فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ، فَلَمَّا حَضَرَتِ الْمَغْرِبُ قَامَ فَتَوَضَّأَ وَصَلَّى، ثُمَّ عَادَ إِلَى مَجْلِسِهِ، فَقُلْتُ: أَصْلَحَكَ اللهُ، أَفَرِيضَةٌ أَمْ سُنَّةٌ، الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ؟ قَالَ: أَوَ فَطِنْتَ إِلَيَّ، وَإِلَى هٰذَا مِنِّي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: لَا. لَوْ تَوَضَّأْتُ

لِصَلاَةِ الصُّبْحِ لَصَلَّيْتُ بِهِ الصَّلَوَاتِ كُلَّهَا، مَا لَمْ أُحْدِثْ، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى كُلِّ طُهْرٍ فَلَهُ عَشْرُ حَسَنَاتٍ» وَإِنَّمَا رَغِبْتُ فِي الْحَسَنَاتِ.

'May Allâh improve you (i.e., your condition) Is it obligatory or *Sunnah* to perform ablution for every prayer?' He said: 'Did you notice that?' I said: 'Yes.' He said: 'No (it is not obligatory). If I perform ablution for Morning prayer I can perform all of the prayers with this ablution, so long as I do not get impure. But I heard the Messenger of Allâh ﷺ say: "Whoever performs ablution while he is pure, he will have ten merits," so I wanted to earn the merits.'" (***Da'if***)

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب الرجل يجدد الوضوء من غير حدث، ح:٦٢، وضعفه الترمذي، ح:٥٩، وقال البوصيري: هذا إسناد فيه عبدالرحمن بن زياد وهو ضعيف تقدم، ح:٥٤ ومع ضعفه كان يدلس .

Chapter 74. No Ablution Except For Impurity

(المعجم ٧٤) - بَابٌ: لَا وُضُوءَ إِلَّا مِنْ حَدَثٍ (التحفة ٧٤)

٥١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ وَعَبَّادُ بْنُ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ فَقَالَ: «لا، حَتَّى يَجِدَ رِيحاً، أَوْ يَسْمَعَ صَوْتاً».

513. 'Abbâd bin Tamim narrated that his paternal uncle said: "A complaint was made to the Prophet ﷺ about a man who sensed something (some doubt about his ablution) during prayer. He said: 'No (he does not have to perform ablution) unless he notices a smell or hears a sound.'" (***Sahih***)

تخريج: أخرجه البخاري، الوضوء، باب لا يتوضأ من الشك حتى يستيقن، ح:١٣٧، ومسلم، الحيض، باب الدليل على أن من تيقن الطهارة . . . إلخ، ح:٣٦١ من حديث ابن عيينة به .

Comments:

a. The passing of the wind nullifies the ablution even though no sound is heard.
b. Mere doubt (in the absence of certainty) does not invalidate the ablution.

٥١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مَعْمَرِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ: أَنْبَأَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ التَّشَبُّهِ فِي الصَّلاَةِ، فَقَالَ: «لاَ يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحاً».

514. It was narrated that Abu Sa'eed Al-Khudri said: "The Prophet ﷺ was asked about doubts (concerning ablution) during prayer. He said: 'He should not leave until he hears a sound or detects an odor.'" (*Sahih*)

تخريج: [صحيح] * المحاربي متهم بالتدليس وعنعن، ولحديثه شواهد.

٥١٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ قَالُوا: حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ».

515. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'No ablution (is needed) unless there is an odor or a sound.'" (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن من تيقن الطهارة ثم ... إلخ، ح:٣٦٢ من حديث سهيل به، وصححه الترمذي، ح:٧٤ من حديث وكيع.

٥١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُبَيْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ قَالَ: رَأَيْتُ السَّائِبَ بْنَ [خَبَّابٍ] يَشَمُّ ثَوْبَهُ، فَقُلْتُ: مِمَّ ذٰلِكَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ وُضُوءَ إِلَّا مِنْ رِيحٍ أَوْ سَمَاعٍ».

516. It was narrated that 'Amr bin 'Atâ' said: "I saw Sâ'ib bin Khabbâb sniffing his garment, and I said: 'Why (are you doing) that?' He said: 'I heard the Messenger of Allâh ﷺ say: "No ablution (is needed) unless there is an odor or a sound." (*Da'if*)

تخريج: [إسناده ضعيف] قال البوصيري: عبدالعزيز ضعيف ، له شاهد ضعيف عند أحمد (٣/٤٢٦، ح:١٥٥٩١).

(المعجم ٧٥) - بَابُ مِقْدَارِ الْمَاءِ الَّذِي لَا يَنْجُسُ (التحفة ٧٥)

Chapter 75. The Quantity Of Water That Does Not Become Unclean

٥١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ:

517. It was narrated from

'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "I heard the Messenger of Allâh ﷺ being asked about water in the wilderness that is frequented by beasts and predators. The Messenger of Allâh ﷺ said: "If the water reaches the amount of two *Qullah*,[1] nothing can make it impure (*Najis*).'" (***Sahih***)

Another chain with similar wording.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ بِالْفَلَاةِ مِنَ الْأَرْضِ، وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «**إِذَا بَلَغَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ**».

حدّثنا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ ابْنِ جَعْفَرٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما ينجس الماء، ح:٦٤ من حديث ابن إسحاق به، وصححه ابن خزيمة:١/ ٤٩، ح:٩٢.

Comments:

The Arabic *Qullah* is a large earthen jar or container. *Qullah* made at the place known as *Hajr* were very popular in the Arab world. The container was big enough, i.e. of the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullah* as equivalent to 500 *Ratl*. One *Ratl* weighs half a seer, i.e., forty tolas. Thus, the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms. So much quantity of water would qualify for the definition of 'abundant' water. As such a little amount of impurity would not change the basic characteristic of the purity of water.

518. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ said: 'If the water is the amount of two or three *Qullah*, nothing can make it impure (*Najis*).'" (***Sahih***)

٥١٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ الْمُنْذِرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا كَانَ**

[1] A *Qullah* is a large water container whose size the scholars differ over, from five to fifty waterskins. Tirmidhi said (no. 67): "And they say, it is approximately fifty *Qirbah* (water skins)." Khattâbi said (*Ma'alamus-Sunan*: 1:35): "The scholars have stated the size of two *Qullah* is five *Qirbah*." See Ahmad Shâkir's comments on *Jâmi' At-Tirmidhi*.

الْمَاءُ قُلَّتَيْنِ أَوْ ثَلاَثاً، لَمْ يُنَجِّسْهُ شَيْءٌ».

[قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا أَبُو الْوَلِيدِ، وَأَبُو سَلَمَةَ، وَابْنُ عَائِشَةَ الْقُرَشِيُّ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، فَذَكَرَ نَحْوَهُ].

تخريج: [صحيح] انظر الحديث السابق.

Another chain with similar wording.

Comments:

Other *Ahâdith* confirm that the original limit is two *Qullah*. If the size of water is less than this, then anything impure falling into it shall turn the water impure, regardless of whether its smell, taste or color remains unchanged. But water in a greater quantity than this shall only be considered impure if the impurity has either changed its color, or smell, or taste.

Chapter 76. Water Basins

(المعجم ٧٦) - بَابُ الْحِيَاضِ

(التحفة ٧٦)

٥١٩ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْحِيَاضِ الَّتِي بَيْنَ مَكَّةَ وَالْمَدِينَةِ، تَرِدُهَا السِّبَاعُ وَالْكِلاَبُ وَالْحُمُرُ، وَعَنِ الطَّهَارَةِ مِنْهَا؟ فَقَالَ: «**لَهَا مَا حَمَلَتْ فِي بُطُونِهَا، وَلَنَا مَا غَبَرَ، طَهُورٌ**».

519. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ was asked about the water basins located between Makkah and Al-Madinah, which were visited by wild animals, dogs and donkeys, and about using them for means of purification. He said, "Whatever they (the animals) have carried in their bellies is for them, and whatever is left over is for us, and is pure."*(**Da'if**)*

تخريج: [إسناده ضعيف جدًا] قال البوصيري: هذا إسناد ضعيف، وانظر، ح:٢٣٨.

٥٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ، عَنْ طَرِيفِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: انْتَهَيْنَا إِلَى غَدِيرٍ، فَإِذَا فِيهِ جِيفَةُ حِمَارٍ، قَالَ: فَكَفَفْنَا عَنْهُ، حَتَّى

520. It was narrated that Jâbir bin 'Abdullâh said: "We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allâh ﷺ came to us and said: 'Water is not

made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us." (*Da'if*)

انْتَهَى إِلَيْنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ» فَاسْتَقَيْنَا وَأَرْوَيْنَا وَحَمَلْنَا.

تخريج: [إسناده ضعيف جدًا] قال البوصيري: هذا إسناد فيه طريف بن شهاب، وقد أجمعوا على ضعفه.

Comments:

The addition of the words 'the carcass of a donkey' in the *Hadith* being unsubstantiated by other sound authorities is Denounced (*Munkar*). The remaining part of the *Hadith*, being Traceable (*Marfu'*), is authentic.

521. It was narrated that Abu Umâmah Al-Bâhili said: "The Messenger of Allâh ﷺ said: 'Water is not made impure by anything except that which changes its smell, taste and color.'" (*Da'if*)

٥٢١ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَالْعَبَّاسُ ابْنُ الْوَلِيدِ الدِّمَشْقِيَّانِ، قَالاَ: حَدَّثَنَا مَرْوَانُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا رِشْدِينُ: أَنْبَأَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَاءَ لاَ يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه رشدين، وهو ضعيف، واختلف عليه مع ضعفه، ويغني عنه الإجماع، انظر الإجماع لابن المنذر، ص:٣٣ نص:١١، ١٢ وغيره.

Comments:

Although, as to the chain of transmission, the *Hadith* is 'Weak', yet there is consensus among the scholars on the point that water whose basic characteristic has been changed because of some impurity is no longer good as a means of purification.

Chapter 77. Concerning The Urine Of An Infant Boy Who Is Not Yet Eating Solid Food

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَطْعَمْ (التحفة ٧٧)

522. It was narrated that Lubâbah bint Hârith said: "Husain bin 'Ali urinated in the lap of the Prophet ﷺ, and I said: 'O Messenger of Allâh, give me your garment and put on another garment.' He said: 'Water should

٥٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَابُوسَ بْنِ أَبِي الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: بَالَ الْحُسَيْنُ بْنُ عَلِيٍّ فِي حِجْرِ النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ!

be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away.'" (*Sahih*)

أَعْطِنِي ثَوْبَكَ وَالْبَسْ ثَوْباً غَيْرَهُ، فَقَالَ: «إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغْسَلُ مِنْ بَوْلِ الأُنْثَىٰ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٥ من حديث أبي الأحوص به، وصححه ابن خزيمة، والحاكم، والذهبي.

Comments:

a. If a suckling infant boy (who has not been weaned) urinates over the garment, it is not necessary to wash it. A cloth urinated over by a baby girl must, however, be washed.

b. We do not know for sure the wisdom behind this difference, but we are obligated to obey all the commands of Allâh and His Prophet ﷺ.

523. It was narrated that 'Âishah said: "A baby boy was brought to the Prophet ﷺ who then urinated on him. He sprinkled over it with water and did not wash it." (*Sahih*)

٥٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِصَبِيٍّ، فَبَالَ عَلَيْهِ، فَأَتْبَعَهُ الْمَاءَ، وَلَمْ يَغْسِلْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٦ من حديث هشام به.

524. It was narrated that Umm Qais bint Mihsan said: "I came to the Messenger of Allâh ﷺ with a son of mine who was not yet eating solid food, and he (the baby) urinated on him. He called for water and sprinkled it over (the urine)." (*Sahih*)

٥٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ ابْنُ الصَّبَّاحِ قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: دَخَلْتُ بِابْنٍ لِي عَلَى رَسُولِ اللهِ ﷺ لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَرَشَّ عَلَيْهِ.

تخريج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح:٢٢٣، ومسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٧ من حديث الزهري به.

525. It was narrated from 'Ali, that the Prophet ﷺ said concerning the urine of a nursing

٥٢٥ - حَدَّثَنَا حَوْثَرَةُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا مُعَاذُ

infant: "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed."

Abul-Hasan bin Salamah said: "Ahmad bin Musa bin Ma'qil narrated to us that Abul-Yamân Al-Misri said: 'I asked Shâfi'i about the *Hadith* of the Prophet ﷺ, "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed," when the two types of water (urine) are the same. He said, "That is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood." Then he said to me: "Did you understand?" I said: "No." He said: "When Allâh the Most High created Âdam, He created Eve (Hawwa') from his short rib, so the boy's urine is from water and clay, and the girl's urine is from flesh and blood." Then he said to me: "Did you understand?" I said: "Yes." He said: "May Allâh cause you benefit from this." (***Hasan***)

ابْنُ هِشَامٍ: أَنْبَأَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ ابْنِ أَبِي الأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ، فِي بَوْلِ الرَّضِيعِ: **«يُنْضَحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِ»**.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا أَحْمَدُ ابْنُ مُوسى بْنِ مَعْقِلٍ: حَدَّثَنَا أَبُو الْيَمَانِ الْمِصْرِيُّ قَالَ: سَأَلْتُ الشَّافِعِيَّ عَنْ حَدِيثِ النَّبِيِّ ﷺ: **«يُرَشُّ مِنْ بَوْلِ الْغُلَامِ، وَيُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ»** وَالْمَاءَانِ جَمِيعاً وَاحِدٌ، قَالَ: لِأَنَّ بَوْلَ الْغُلَامِ مِنَ الْمَاءِ وَالطِّينِ، وَبَوْلَ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ، ثُمَّ قَالَ لِي: فَهِمْتَ؟ أَوْ قَالَ: لَقِنْتَ؟ قَالَ، قُلْتُ: لَا. قَالَ: إِنَّ اللهَ تَعَالَى لَمَّا خَلَقَ آدَمَ خُلِقَتْ حَوَّاءُ مِنْ ضِلَعِهِ الْقَصِيرِ، فَصَارَ بَوْلُ الْغُلَامِ مِنَ الْمَاءِ وَالطِّينِ، وَصَارَ بَوْلُ الْجَارِيَةِ مِنَ اللَّحْمِ وَالدَّمِ، قَالَ، قَالَ لِي: فَهِمْتَ؟ قُلْتُ: نَعَمْ. قَالَ لِي: نَفَعَكَ اللهُ بِهِ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٨ من حديث معاذ به، وسنده ضعيف لعنعنة قتادة، وحسنه الترمذي، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي(!)، وللحديث شواهد كثيرة جدًا.

526. Abu Samh said: "I was a servant of the Prophet ﷺ, and Hasan or Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allâh ﷺ said: 'Sprinkle water on it, for the urine of a girl should be washed,

٥٢٦ - **حَدَّثَنَا** عَمْرُو بْنُ عَلِيٍّ وَ مُجَاهِدُ بْنُ مُوسى وَ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَحْيَى ابْنُ الْوَلِيدِ: حَدَّثَنَا مُحِلُّ بْنُ خَلِيفَةَ: أَخْبَرَنَا أَبُو السَّمْحِ قَالَ: كُنْتُ خَادِمَ النَّبِيِّ ﷺ فَجِيءَ

بِالْحَسَنِ أَوِ الْحُسَيْنِ، فَبَالَ عَلَى صَدْرِهِ، فَأَرَادُوا أَنْ يَغْسِلُوهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «رُشَّهُ، فَإِنَّهُ يُغْسَلُ بَوْلُ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ».

but the urine of a boy should be sprinkled over with water.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، أيضًا، ح:٣٧٦ عن عباس وغيره به، وصححه ابن خزيمة، والحاكم، والذهبي.

٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أُمِّ كُرْزٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَوْلُ الْغُلَامِ يُنْضَحُ، وَبَوْلُ الْجَارِيَةِ يُغْسَلُ».

527. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: "The urine of a boy should be sprinkled over and the urine of a girl should be washed." (*Sahih*)

تخريج: [صحيح] أخرجه أحمد:٦/٤٢٢، ٤٤٠، ٤٦٤ من حديث أبي بكر الحنفي به، قال البوصيري: هذا إسناد منقطع، عمرو بن شعيب لم يسمع من أم كرز والحديث السابق شاهد له.

Comments:

All these *Ahâdith* are explicit on the point that clothing urinated over on by a suckling girl is to be washed, while the baby boy's urine is to be sprinkled over with water.

Chapter 78. Ground That Is Soiled With Urine And How It Should Be Washed

(المعجم ٧٨) - **بَابُ الأَرْضِ يُصِيبُهَا الْبَوْلُ كَيْفَ تُغْسَلُ** (التحفة ٧٨)

٥٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: أَنْبَأَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَوَثَبَ إِلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ»، ثُمَّ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّ عَلَيْهِ.

528. It was narrated from Anas that a Bedouin urinated in the mosque, and some of the people rushed at him. The Messenger of Allâh ﷺ said: "Do not interrupt him." Then he called for a bucket of water and poured it over (the urine). (*Sahih*)

تخريج: أخرجه البخاري، الأدب، باب الرفق في الأمر كله، ح:٦٠٢٥، ومسلم، الطهارة، باب وجوب غسل البول وغيره من النجاسات ... الخ، ح:٢٨٤ من حديث حماد بن زيد به.

٥٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

529. It was narrated that Abu Hurairah said: "A Bedouin entered the mosque when the

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ، وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَقَالَ: اللَّهُمَّ! اغْفِرْ لِي وَلِمُحَمَّدٍ، وَلاَ تَغْفِرْ لِأَحَدٍ مَعَنَا، فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «لَقَدِ احْتَظَرْتَ وَاسِعاً» ثُمَّ وَلَّى، حَتَّى إِذَا كَانَ فِي نَاحِيَةِ الْمَسْجِدِ فَشَجَ يَبُولُ، فَقَالَ الأَعْرَابِيُّ، بَعْدَ أَنْ فَقِهَ فَقَامَ إِلَيَّ، بِأَبِي وَأُمِّي، فَلَمْ يُؤَنِّبْ وَلَمْ يَسُبَّ، فَقَالَ: «إِنَّ هٰذَا الْمَسْجِدَ لاَ يُبَالُ فِيهِ، وَإِنَّمَا بُنِيَ لِذِكْرِ اللهِ وَلِلصَّلاَةِ». ثُمَّ أَمَرَ بِسَجْلٍ مِنْ مَاءٍ، فَأُفْرِغَ عَلَى بَوْلِهِ.

Messenger of Allâh ﷺ was sitting there, and (the man) said: 'O Allâh, forgive me and Muhammad, and do not forgive anyone else with us.' The Messenger of Allâh ﷺ smiled and said: 'You have placed restrictions on something that is vast.' Then the Bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. After he had a better understanding, the Bedouin said: 'He got up and came to me, and may my father and mother be ransomed for him, he did not rebuke me nor revile me. He said: "This mosque is not for urinating in. Rather it is built for the remembrance of Allâh and prayer.'" Then he called for a large vessel of water and poured it over the place where he had urinated." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٥٠٣ من حديث محمد بن عمرو به، وأصله عند البخاري(٦٠١٠).

Comments:

a. Even a big mistake by a person ignorant of the laws of *Shari'ah* should be tolerated and he should be politely told that what he had done was not proper.

b. The Prophet ﷺ allowed the Bedouin to complete his urination in the mosque because he had already started doing it. Had the man been stopped in the middle, it would have caused harm to his body system, or else he would start running away in panic, and the drops of urine would have defiled not only a considerable part of the mosque but also his own body and clothes.

c. The Prophet ﷺ drew the attention of the Bedouin to the mistake he had committed in his supplication to Allâh, although the mistake was the result of his excessive love and reverence for the Prophet ﷺ.

d. The mosque must be kept free from all kinds of trash and impurities.

e. In order to remedy the defilement of an unmettled piece of earth caused by somebody's urine, it is enough to pour a bucket of water over the place. Thus, once the earth absorbs the water and the remains of the urine, it shall regain its purity.

٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ، عَنْ عُبَيْدِ اللهِ الْهُذَلِيِّ، قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وَهُوَ عِنْدَنَا ابْنُ أَبِي حُمَيْدٍ؛ أَنْبَأَنَا أَبُو الْمَلِيحِ الْهُذَلِيُّ، عَنْ وَاثِلَةَ ابْنِ الأَسْقَعِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَقَالَ: اللَّهُمَّ! ارْحَمْنِي وَمُحَمَّداً، وَلاَ تُشْرِكْ فِي رَحْمَتِكَ إِيَّانَا أَحَداً، فَقَالَ: «**لَقَدْ حَظَرْتَ وَاسِعاً، وَيْحَكَ! أَوْ وَيْلَكَ!**» قَالَ، فَشَجَ يَبُولُ، فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: مَهْ، فَقَالَ رَسُولُ اللهِ ﷺ «**دَعُوهُ**» ثُمَّ دَعَا بِسَجْلٍ مِنْ مَاءٍ فَصَبَّ عَلَيْهِ.

530. It was narrated that Wâthilah bin Asqa' said: "A Bedouin came to the Prophet ﷺ and said: 'O Allâh, have mercy on me and Muhammad, and do not allow anyone else to share in Your mercy.' The Prophet ﷺ said: 'You have placed restrictions on something that is vast, woe to you!' Then (the Bedouin) spread his legs and urinated, and the Companions of the Prophet ﷺ told him to stop, but the Messenger of Allâh ﷺ said: 'Let him be,' then he called for a vessel of water and poured it over (the urine)." (*Hasan*)

تخريج: [**حسن**] وقال السندي نقلاً عن البوصيري: إسناد حديث واثلة بن الأسقع ضعيف لاتفاقهم على ضعف عبيدالله الهذلي . . . ، وهو متروك الحديث كما في التقريب وغيره، والحديث السابق شاهد له.

(المعجم ٧٩) - بَابُ الأَرْضِ يُطَهِّرُ بَعْضُهَا بَعْضًا (التحفة ٧٩)

Chapter 79. Some Parts Of The Earth Purify Others

٥٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَارَةَ بْنِ عَمْرِو ابْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أُمِّ وَلَدٍ لِإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي، فَأَمْشِي فِي الْمَكَانِ الْقَذِرِ، فَقَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «**يُطَهِّرُهُ مَا بَعْدَهُ**».

531. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I am a woman whose hem is lengthy, and I may walk through a dirty place. The Messenger of Allâh ﷺ said: 'That which comes after it purifies it.'" (*Hasan*)

تخريج: [**حسن**] أخرجه أبوداود، الطهارة، باب الأذي يصيب الذيل، ح: ٣٨٣ من حديث مالك به * أم ولد لإبراهيم اسمها حميدة وثقها ابن الجارود(١٤٢)، والعقيلي بقوله هذا إسناد صالح جيد (الضعفاء ٢/ ٢٥٧).

Comments:

If a person's garment or shoe has no visible impurity over it, then it should be presumed that walking further on clean ground has purified it. In case some impurity can still be seen over either of them, then it is a definite uncleanness, which must be washed off.

532. It was narrated that Abu Hurairah said: It was said: "O Messenger of Allâh, we want to come to the mosque, but the path that we walk upon is impure." The Messenger of Allâh ﷺ said: "Some parts of the earth purify others." (*Da'if*)

٥٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْيَشْكُرِيُّ، عَنِ ابْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قِيلَ: يَا رَسُولَ اللهِ! إِنَّا نُرِيدُ الْمَسْجِدَ فَنَطَأُ الطَّرِيقَ النَّجِسَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الأَرْضُ يُطَهِّرُ بَعْضُهَا بَعْضاً».

تخريج: **[إسناده ضعيف]** وقال البوصيري: هذا إسناد فيه ابن أبي حبيبة وإسمه إبراهيم بن إسماعيل متفق على ضعفه، والراوي (عنه) مجهول (الحال).

533. It was narrated that a woman from (the tribe of) Banu 'Abdul-Ashhal said: "I said to the Prophet ﷺ: 'Between the mosque and I there is a filthy path.' He said: 'After that is there a cleaner path?' I said: 'Yes.' He said: 'This is (a remedy) for that.'" (*Sahih*)

٥٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ امْرَأَةٍ مِنْ [بَنِي] عَبْدِ الأَشْهَلِ، قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ بَيْنِي وَبَيْنَ الْمَسْجِدِ طَرِيقاً قَذِرَةً، قَالَ: «فَبَعْدَهَا طَرِيقٌ أَنْظَفُ مِنْهَا؟» قُلْتُ: نَعَمْ. قَالَ: «فَهٰذِهِ بِهٰذِهِ».

تخريج: **[صحيح]** أخرجه أبوداود، الطهارة، باب الأذى يصيب الذيل، ح: ٣٨٤ من حديث زهير عن عبدالله بن عيسٰى به.

Comments:

a. Feet defiled by any kind of indiscernable impurity while walking on the earth shall become pure by walking further on clean ground, and there is no need to wash them. The view is confirmed by the first *Hadith* of this chapter that speaks of a part of garment dragged over a dirty place.

b. Islam is not about unnecessarily stiff rules and restrictions. It is one of its characteristics that it is a religion of facility and ease.

Chapter 80. Shaking Hands With One Who Is In A State Of Sexual Impurity

(المعجم ٨٠) - بَابُ مُصَافَحَةِ الْجُنُبِ

(التحفة ٨٠)

534. It was narrated from Abu

٥٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَهُ النَّبِيُّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فانْسَلَّ، فَفَقَدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ، قَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللهِ! لَقِيتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ لاَ يَنْجَسُ».

Râfi' that Abu Hurairah was met by the Prophet ﷺ in one of the streets of Al-Madinah when he was in a state of sexual impurity, so he slipped away. The Prophet ﷺ missed him, so when he came (later on), he said: 'Where were you O Abu Hurairah?' He said: 'O Messenger of Allâh, you met me when I was in a state of sexual impurity, and I did not want to sit with you until I had a bath. The Messenger of Allâh ﷺ said: 'The believer does not become impure.'" (*Sahih*)

تخريج: أخرجه البخاري، الغسل، باب عرق الجنب وإن المسلم لا ينجس، ح:٢٨٣، ٢٨٥، ومسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧١ عن ابن أبي شيبة وغيره من حديث حميد الطويل به.

Comments:

The body of a believer, whether dead or alive, is pure. It is, therefore, perfectly in order to shake hands with him and sit and eat together. It is, however, preferable that a sexually impure person performs ablution before starting to eat and drink. Even before going to sleep such a person should perform ablution in order that, at least, he attains to a partial state of purity (*Bukhâri*: 287).

٥٣٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا يَحْيَى ابْنُ سَعِيدٍ، جَمِيعاً، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ، فَلَقِيَنِي وَأَنَا جُنُبٌ، فَحِدْتُ عَنْهُ، فَاغْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: «مَا لَكَ؟» قُلْتُ: كُنْتُ جُنُباً، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ».

535. It was narrated that Hudhaifah said: "The Prophet ﷺ came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: 'What is the matter with you?' I said: 'I was sexually impure.' The Messenger of Allâh ﷺ said: 'The Muslim does not become impure.'" (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧٢ من حديث وكيع به.

Chapter 81. Semen That Soils Clothes

(المعجم ٨١) - بَابُ الْمَنِيِّ يُصِيبُ الثَّوْبَ (التحفة ٨١)

536. It was narrated that 'Amr bin Maimun said: "I asked Sulaimân bin Yasâr about a garment which gets semen on it 'Should I wash it off or wash the entire garment?' Sulaimân said: 'Âishah said: "Semen used to get on the garment of the Messenger of Allâh ﷺ and he would wash it off his garment, then he would go out to pray wearing that garment, and I could see the marks left on it by washing." (*Sahih*)

٥٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ الثَّوْبِ يُصِيبُهُ الْمَنِيُّ، أَنَغْسِلُهُ أَوْ نَغْسِلُ الثَّوْبَ كُلَّهُ؟ قَالَ سُلَيْمَانُ، قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يُصِيبُ ثَوْبَهُ، فَنَغْسِلُهُ مِنْ ثَوْبِهِ، ثُمَّ يَخْرُجُ فِي ثَوْبِهِ إِلَى الصَّلَاةِ، وَأَنَا أَرَى أَثَرَ الْغُسْلِ فِيهِ.

تخريج: أخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصيب من المرأة، ح:٢٢٩، ٢٣٢، ومسلم، الطهارة، باب حكم المني، ح:٢٨٩ من حديث عمرو بن ميمون به.

Chapter 82. Scraping Semen From Clothing

(المعجم ٨٢) - بَابٌ: فِي فَرْكِ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ٨٢)

537. It was narrated that 'Âishah said: "I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my hand." (*Sahih*)

٥٣٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، جَمِيعاً عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ بِيَدِي.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨ من حديث الأعمش به باختلاف يسير.

Comments:

It shows that it is enough to to scratch it off with a finger nail. There is an obvious possibility of certain particles of it still remaining in the garment. Yet the clothing shall be considered as pure even without washing.

538. Hammâm bin Hârith narrated: "A guest came and stayed with 'Aishah, and she ordered that he be given a yellow blanket of hers. He had a nocturnal emission in it, and he felt too shy to send it back to her when it had the traces of that emission on it, so he dipped it in water and then sent it to her. 'Âishah said: 'Why did he spoil our garment? It would have been sufficient for him to scrape it off with his finger. I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my finger.'" (*Sahih*)

٥٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: نَزَلَ بِعَائِشَةَ ضَيْفٌ، فَأَمَرَتْ لَهُ بِمِلْحَفَةٍ لَهَا صَفْرَاءَ، فَاحْتَلَمَ فِيهَا، فَاسْتَحْيَىٰ أَنْ يُرْسِلَ بِهَا، وَفِيهَا أَثَرُ الاِحْتِلاَمِ، فَغَمَسَهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا، فَقَالَتْ عَائِشَةُ: لِمَ أَفْسَدَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرُكَهُ بِإِصْبَعِهِ، رُبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ بِإِصْبَعِي.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ما جاء في المني يصيب الثوب، ح:١١٦ من حديث أبي معاوية به، وقال: هذا حديث حسن صحيح ، وانظر الحديث السابق فإنه شاهد له.

539. It was narrated that 'Âishah said: "I remember when I found it (semen) on the garment of the Messenger of Allâh ﷺ and I scratched it off." (*Sahih*)

٥٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُتُّهُ عَنْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨ عن ابن أبي شيبة به مختصرًا.

Comments:

The ruling relates to a situation where the substance is thick enough to be scratched off. If it is thin, it penetrates into the texture of the clothing and leaves its mark. It would not, therefore, disappear by mere rubbing it or scratching it. In that case, it would be better to wash off the relevant portion of the garment in order to ensure its purity.

Chapter 83. Offering Prayer In A Garment In Which One Has Had Intercourse

(المعجم ٨٣) - بَابُ الصَّلَاةِ فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ (التحفة ٨٣)

540. It was narrated from Mu'âwiyah bin Abu Sufyân that he asked his sister Umm Habibah, the wife of the Prophet ﷺ: "Did

٥٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ ابْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ

the Messenger of Allâh ﷺ ever offered prayer in a garment in which he had sexual intercourse?" She said: "Yes, if there was nothing noxious on it." (*Sahih*)

مُعَاوِيَةَ ابْنِ أَبِي سُفْيَانَ أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ، زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ، إِذَا لَمْ يَكُنْ فِيهِ أَذًى.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الصلٰوة في الثوب الذي يصيب أهله فيه، ح:٣٦٦ من حديث الليث به، وله طرق كثيرة عند ابن خزيمة، وابن حبان وغيرهما، وانظر، ح:٦٣٨.

Comments:

a. It shows that we do not have to have separate clothing because of sexual activity.

b. The garment on one's body does not become impure because of ritual impurity.

541. It was narrated that Abu Dardâ' said: "The Messenger of Allâh ﷺ came out to us with water dripping from his head, and he led us in prayer wearing a single garment, placing its one end on the right shoulder, and the other end on the other shoulder. When he finished praying, 'Umar bin Khattâb said to him: 'O Messenger of Allâh, did you lead us in prayer wearing a single garment? He said: 'Yes, I perform prayer in it, and in it I (i.e. I had sexual intercourse in it)." (*Da'if*)

٥٤١ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الأَزْرَقُ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ: حَدَّثَنَا زَيْدُ ابْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَرَأْسُهُ يَقْطُرُ مَاءً، فَصَلَّى بِنَا فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحاً بِهِ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ، فَلَمَّا انْصَرَفَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللهِ! تُصَلِّي بِنَا فِي ثَوْبٍ وَاحِدٍ؟ قَالَ: «**نَعَمْ. أُصَلِّي فِيهِ، وَفِيهِ**» أَيْ قَدْ جَامَعْتُ فِيهِ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد فيه الحسن بن يحيى، اتفق الجمهور على ضعفه.

Comments:

a. Be it the *Imâm* of the prayer or his follower, it is not binding for him to cover the head during prayer, although it is not desirable to make it a practice to remain without a head cover.

b. This rule is man-specific. As for the woman, she must always have a head cover. This means that the prayer of a woman shall be in order if she puts on two pieces of clothing — a long shirt that covers her body including the feet and a cover for her head.

542. It was narrated that Jâbir bin Samurah said: "A man asked the

٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا

يَحْيَى بْنُ يُوسُفَ الزِّمِّيُّ؛ ح: وَحَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الرَّقِّيُّ قَالاَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: يُصَلِّي فِي الثَّوْبِ الَّذِي يَأْتِي فِيهِ أَهْلَهُ؟ قَالَ: «نَعَمْ. إِلاَّ أَنْ يَرَى فِيهِ شَيْئاً، فَيَغْسِلَهُ».

Prophet ﷺ whether he could perform prayer in a garment in which he had intercourse with his wife. He said: 'Yes, unless he sees something on it, in which case he should wash it.'" (*Sahih*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ٨٩ من حديث عبيدالله به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه ابن حبان، ح: ٢٣٦، وأعله أحمد، وأبوحاتم بعلة غير قادحة.

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ (التحفة ٨٤)

Chapter 84. Wiping Over Leather Socks

٥٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ ابْنِ الْحَارِثِ قَالَ: بَالَ جَرِيرُ بْنُ عَبْدِ اللهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَفْعَلُ هٰذَا؟ قَالَ: وَمَا يَمْنَعُنِي؟ وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ.

قَالَ إِبْرَاهِيمُ: كَانَ يُعْجِبُهُمْ حَدِيثُ جَرِيرٍ، لِأَنَّ إِسْلاَمَهُ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

543. It was narrated that Hammâm bin Hârith said: "Jarir bin 'Abdullâh urinated, then he performed ablution and wiped over his leather socks. Someone asked him: 'Do you do this?' He said: 'Why shouldn't I? I saw the Messenger of Allâh ﷺ doing this.'" Ibrâhim (who narrated it from Hammâm) said: "They were pleased by the *Hadith* of Jarir because he accepted Islam after the revelation of *Mâ'idah*."[1] (*Sahih*)

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في الخفاف، ح: ٣٨٧، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٢ من حديث الأعمش به.

Comments:

Ahâdith affirming the provision of wiping over the socks have been narrated by more than eighty Companions, including the Ten who were given the glad tiding of Paradise.

[1] That is *Al-Mâ'idah* 5:6.

544. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ performed ablution and wiped over his leather socks. (*Sahih*)

٥٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، وَ عَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعِ بْنِ الْوَلِيدِ: حَدَّثَنَا أَبِي، وَابْنُ عُيَيْنَةَ، وَابْنُ أَبِي زَائِدَةَ، جَمِيعاً عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [**صحيح**] تقدم، ح:٣٠٥.

545. It was narrated from 'Urwah bin Mughirah bin Shu'bah from his father Mughirah bin Shu'bah, that the Messenger of Allâh ﷺ went out to relieve himself, and Mughirah followed him with a vessel of water. When he finished relieving himself, he performed ablution and wiped over his leather socks. (*Sahih*)

٥٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب إذا أدخل رجليه وهما طاهرتان، ح:٢٠٦، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٤ من حديث الليث به، ورواه مسلم عن محمد ابن رمح وغيره به.

Comments:

The Prophet ﷺ, while intending to ease himself, used to go a long distance to be out of the view of the people (*Ibn Mâjah*: 331-336). Any Companion volunteering to take the water with him used to stop at a distance from the Prophet ﷺ, after which he alone carried the water, and either went far to make himself out of sight, or screened himself behind something.

546. It was narrated from Ibn 'Umar that he saw Sa'd bin Mâlik wiping over his leather socks and said: "Is it you doing this?" They both went to 'Umar and Sa'd said to 'Umar: "Give my brother's son a verdict regarding wiping over leather socks." 'Umar said: "We

٥٤٦ - **حَدَّثَنَا** عِمْرَانُ بْنُ مُوسى اللَّيْثِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ رَأَى سَعْدَ بْنَ مَالِكٍ وَهُوَ يَمْسَحُ عَلَى الْخُفَّيْنِ، فَقَالَ: إِنَّكُمْ لَتَفْعَلُونَ ذٰلِكَ؟ فَاجْتَمَعَا

used to wipe over our leather socks when we were with the Messenger of Allâh ﷺ and we do not see anything wrong with that." Ibn 'Umar said: "Even if that is after one has defecated?" He said: "Yes." (***Sahih***)

عِنْدَ عُمَرَ، فَقَالَ سَعْدٌ لِعُمَرَ: أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَ عُمَرُ: كُنَّا وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ نَمْسَحُ عَلَى خِفَافِنَا، لاَ نَرَى بِذٰلِكَ بَأْساً، فَقَالَ ابْنُ عُمَرَ: وَإِنْ جَاءَ مِنَ الْغَائِطِ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] أخرجه البزار في البحر الزخار: ١/ ٢٤٨، ح: ١٣٨ عن عمران بن موسي به، وصححه ابن خزيمة: ١/ ٩٣، ح: ١٨٤ ✽ سعيد تابعه معمر عند أحمد: ١/ ٣٥ وغيره، وللحديث شواهد كثيرة.

Comments:

a. Scholars have a duty to to satisfy the questions or points of doubt with proofs, just as 'Umar ﷺ provided the evidence by saying that he and others had been doing it in the presence of the Prophet ﷺ, and he never objected to it. Hence it was perfectly in order.

b. An act being done in the presence of the Prophet ﷺ and his refraining from objecting to it is called a *Hadith Taqriri* (a *Hadith* proved from the Prophet's silent approval).

547. 'Abdul-Muhaimin bin 'Abbâs bin Sahl As-Sâ'idi narrated from his father, from his grandfather: "The Messenger of Allâh ﷺ wiped over his leather socks and he ordered us to wipe over the leather socks." (***Da'if***)

٥٤٧ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَأَمَرَنَا بِالْمَسْحِ عَلَى الْخُفَّيْنِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٦/ ١٢٥، ح: ٥٧٢٣ من حديث أبي مصعب به، وقال البوصيري: هذا إسناد ضعيف، عبدالمهيمن ضعفه الجمهور.

548. It was narrated that Anas bin Mâlik said: "I was with the Messenger of Allâh ﷺ on a journey, and he said: 'Is there any water?' He performed ablution and wiped over his leather socks, then he joined the army and led them (in prayer)." (***Da'if***)

٥٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ: حَدَّثَنَا عُمَرُ ابْنُ الْمُثَنَّى، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَقَالَ: «هَلْ مِنْ مَاءٍ؟» فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ لَحِقَ بِالْجَيْشِ، فَأَمَّهُمْ.

تخريج: [إسناده ضعيف] قال في الزوائد: هذا إسناد ضعيف منقطع، قال أبوزرعة: عطاء

الخراساني لم يسمع من أنس، وقال العقيلي: عمر بن المثنى حديثه غير محفوظ.

549. It was narrated from Abu Buraidah from his father that An-Najâshi gave the Prophet ﷺ a gift of a pair of plain black leather socks. He put them on, then he (performed ablution and) wiped over them. (*Da'if*)

٥٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ، عَنْ حُجَيْرِ ابْنِ عَبْدِ اللهِ الْكِنْدِيِّ، عَنِ ابن بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذِجَيْنِ، فَلَبِسَهُمَا، ثُمَّ [تَوَضَّأَ وَ]مَسَحَ عَلَيْهِمَا.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب المسح على الخفين، ح:١٥٥ وغيره * دَلهَم ضعيف.

Chapter 85. Wiping The Top And The Bottom Of The Leather Socks

(المعجم ٨٥) - بَابٌ: فِي مَسْحِ أَعْلَى الْخُفِّ وَأَسْفَلِهِ (التحفة ٨٥)

550. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ wiped over the top and the bottom of the leather socks. (*Da'if*)

٥٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ ابْنِ حَيْوَةَ، عَنْ وَرَّادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب كيف المسح، ح:١٦٥ من حديث الوليد به، والترمذي، ح:٩٧، وفيه علة الانقطاع، وتدليس الوليد بن مسلم.

Comments:

The *Hadith* is Weak. It cannot, therefore, be presented as supportive of the content of the heading of this chapter.

551. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ passed by a man who was performing ablution and washing his leather socks. He gestured with his hand, (and said): 'Rather I have been commanded to wipe them.' The Messenger of Allâh ﷺ gestured with his hand like this, from the tips of the toes to the

٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ جَرِيرِ بْنِ يَزِيدَ قَالَ: حَدَّثَنِي مُنْذِرٌ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَتَوَضَّأُ وَيَغْسِلُ خُفَّيْهِ، فَقَالَ بِيَدِهِ، كَأَنَّهُ دَفَعَهُ: «إِنَّمَا أُمِرْتُ بِالْمَسْحِ». وَقَالَ رَسُولُ اللهِ ﷺ

base of the shin, tracing lines with his fingers." (*Da'if*)

بِيَدِهِ هٰكَذَا: مِنْ أَطْرَافِ الأَصَابِعِ إِلَى أَصْلِ السَّاقِ، وَخَطَّطَ بِالأَصَابِعِ.

تخريج: [إسناده ضعيف] * بقية مدلس وعنعن، شيخه ضعيف أو مجهول، راجع التقريب وغيره، (وانظر، ح:٧١٢).

Chapter 86. What Was Narrated Concerning The Period Of Wiping For Residents And Travelers

(المعجم ٨٦) - **بَابُ مَا جَاءَ فِي التَّوقِيتِ فِي الْمَسْحِ لِلْمُقِيمِ وَالْمُسَافِرِ** (التحفة ٨٦)

552. It was narrated that Shuraih bin Hâni' said: "I asked 'Âishah about wiping over the leather socks and she said: 'Go to 'Ali and ask him, for he knows more about that than I do.' So I went to 'Ali and asked him about wiping. He said: 'The Messenger of Allâh ﷺ used to tell us that the resident could wipe for one day and one night, and the traveler could do so for three days.'" (*Sahih*)

٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَتِ: ائْتِ عَلِيًّا فَسَلْهُ، فَإِنَّهُ أَعْلَمُ بِذٰلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ نَمْسَحَ، لِلْمُقِيمِ يَوْماً وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ.

تخريج: أخرجه مسلم، الطهارة، باب التوقيت في المسح على الخفين، ح:٢٧٦ من حديث الحكم به.

Comments:

a. If a person on a journey does not take off his socks, he can do away with washing and continue to to wipe over them. In case he takes off the socks, it becomes compulsory for him to wash the feet.

b. A non-traveler, if he puts on the socks after performing his ablution, can only wipe his socks for a day and night.

553. It was narrated that Khuzaimah bin Thâbit said: "The Messenger of Allâh ﷺ set a time limit for the traveler of three days, and if the questioner had persisted in asking, he would have made it five (days)." (*Sahih*)

٥٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ لِلْمُسَافِرِ ثَلَاثاً، وَلَوْ مَضَى السَّائِلُ عَلَى مَسْأَلَتِهِ لَجَعَلَهَا خَمْساً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التوقيت في المسح، ح:١٥٧ من حديث إبراهيم التيمي به، وصححه الترمذي، ح:٩٥، وابن معين، وابن حبان.

554. It was narrated from Khuzaimah bin Thâbit that the Prophet ﷺ said: "Three days." I think he said, "And three nights during which the traveler may wipe over his leather socks." (***Sahih***)

٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ، يُحَدِّثُ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاَثَةُ أَيَّامٍ**» أَحْسِبُهُ قَالَ: «**وَلَيَالِيهِنَّ لِلْمُسَافِرِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ**».

تخريج: [إسناده صحيح] انظر الحديث السابق.

555. It was narrated that Abu Hurairah said: "They said: 'O Messenger of Allâh! What about the purification of the leather socks?' He said: 'For the traveler it is three days and nights, and for the resident it is one day and one night.'" (***Da'if***)

٥٥٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللهِ بْنِ أَبِي خَثْعَمٍ الثُّمَالِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالُوا: يَا رَسُولَ اللهِ! ﷺ مَا الطُّهُورُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**لِلْمُسَافِرِ ثَلاَثَةُ أَيَّامٍ وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ**».

تخريج: [إسناده ضعيف] * عمر بن عبدالله ضعيف كما في التقريب وغيره، والحديث الآتي يغني عنه.

556. It was narrated from 'Abdur-Rahmân bin Abu Bakrah, from his father, that the Prophet ﷺ granted a concession to travelers: "If a traveler performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over the leather socks for three days and nights; the resident could do so

٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَبِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا الْمُهَاجِرُ أَبُو مَخْلَدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ رَخَّصَ لِلْمُسَافِرِ، إِذَا تَوَضَّأَ وَلَبِسَ خُفَّيْهِ ثُمَّ أَحْدَثَ وُضُوءاً، أَنْ يَمْسَحَ ثَلاَثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ، وَلِلْمُقِيمِ، يَوْماً وَلَيْلَةً.

for one day and one night." (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه أبويعلى (كما في تهذيب الكمال: ٢٨/ ٥٨٢ ترجمة مهاجر) عن محمد بن بشار بندار به، وزاد: وكان أبوبكرة لا يمسح على الخفين * المهاجر حسن الحديث على الراجح وباقي السند صحيح.

Chapter 87. Concerning Wiping Over The Leather Socks With No Time Limit

(المعجم ٨٧) - بَابُ مَا جَاءَ فِي الْمَسْحِ بِغَيْرِ تَوْقِيتٍ (التحفة ٨٧)

557. It was narrated from Ubayy bin 'Imârah, in whose house the Messenger of Allâh ﷺ performed prayer facing both prayer direction, that he said to the Messenger of Allâh ﷺ: "Can I wipe over my leather socks?" He said: "Yes." He said: "For one day?" He said: "For two days." He said: "For three?" And so on, until the number reached seven. He (the Prophet ﷺ) said: "For as long as you see fit." (*Da'if*)

٥٥٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ، وَعَمْرُو ابْنُ سَوَّادٍ الْمِصْرِيَّانِ قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَيُّوبَ بْنِ قَطَنٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ أُبَيِّ بْنِ عِمَارَةَ، وَكَانَ رَسُولُ اللهِ ﷺ قَدْ صَلَّى فِي بَيْتِهِ الْقِبْلَتَيْنِ كِلْتَيْهِمَا، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: أَمْسَحُ عَلَى الْخُفَّيْنِ؟ قَالَ: «**نَعَمْ**». قَالَ: يَوْماً؟ قَالَ: «**وَيَوْمَيْنِ**» قَالَ: وَثَلاَثاً؟ حَتَّى بَلَغَ سَبْعاً. قَالَ لَهُ: «**وَمَا بَدَا لَكَ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب التوقيت في المسح، ح: ١٥٨ من حديث يحي بن أيوب به، وقال ابن معين أحد رواته: إسناده مظلم ، وقال النووي: هو حديث ضعيف بإتفاق أهل الحديث .

558. It was narrated from 'Uqbah bin 'Âmir Al-Juhani that he came to 'Umar bin Khattâb from Egypt. 'Umar said: "How long has it been since you have taken off your leather socks?" He said: "From one Friday till the next." He said: "You have acted in accordance with the Sunnah." (*Hasan*)

٥٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ يَزِيد بْنِ أَبِي حَبِيبٍ، عَنِ الْحَكَمِ بْنِ عَبْدِ اللهِ الْبَلَوِيِّ، عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ مِنْ مِصْرَ، فَقَالَ: مُنْذُ كَمْ لَمْ تَنْزِعْ خُفَّيْكَ؟ قَالَ: مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ،

قَالَ: أَصَبْتَ السُّنَّةَ.

تخريج: [إسناده حسن] أخرجه المزي في تهذيب الكمال:(٧/١٠٧ ترجمة البلوي) من حديث أبي عاصم به.

Comments:

On the face of it, the *Ahâdith* of this chapter seem to be in conflict with the *Ahâdith* of the previous chapter. The scholars have, however, removed this apparent anomaly by suggesting that the *Ahâdith* prescribing a time limit on wiping the socks would be applicable if the person on a journey has no difficulty in taking off the socks after three days and three nights. However, in case the journey is long and the person cannot afford lagging behind the caravan, or else he finds it difficult or painful to take off the socks, he could wipe over the socks for an indefinite period of time, as was the case with 'Uqbah bin 'Âmir ﷺ. It was on this basis that 'Umar ﷺ expressed his approval of the action by commenting: 'You have acted in accordance with the *Sunnah*.'

Chapter 88. Concerning Wiping Over The Socks And The Sandals

(المعجم ٨٨) - **بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ** (التحفة ٨٨)

559. It was narrated from Mughirah bin Shu'bah that the Messenger of Allâh ﷺ performed ablution and wiped over his socks and his sandals. (*Da'if*)

٥٥٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب المسح على الجوربين، ح:١٥٩ من حديث وكيع به، وصححه الترمذي، ح:٩٩، قلت: سفيان الثوري، تقدم، ح:١٦٢ حاله في التدليس، ولم أجد تصريح سماعه، وللحديث شواهد كثيرة ولكنها ضعيفة، وإجماع الصحابة يغني عنه.

Comments:

a. Arabs had open sandals, i.e., that they had only one or two small leather straps over the soles of their shoes. It was, therefore, not necessary to take off the shoes for wiping over the socks. The *Hadith* can be acted upon even today in the case of plastic slippers etc.

b. The report also speaks of wiping over the socks and the shoes separately, which means that he did both in turns, i.e., either wiping only over the socks or wiping over the strapped shoes alone.

560. It was narrated from Abu Musa Al-Ash'ari that the

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا

Messenger of Allâh ﷺ performed ablution and wiped over his socks and his sandals. (*Da'if*)

مُعَلَّى بْنُ مَنْصُورٍ وَ بِشْرُ بْنُ آدَمَ، قَالاَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عِيسَى بْنِ سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَرْزَبٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ.

قَالَ الْمُعَلَّى فِي حَدِيثِهِ: لاَ أَعْلَمُهُ إِلَّا قَالَ: وَالنَّعْلَيْنِ.

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ١/ ٢٨٤، ٢٨٥ من حديث المعلى به، وقال: الضحاك بن عبدالرحمٰن لم يثبت سماعه من أبي موسى، وعيسى بن سنان ضعيف، والسند ضعفه أبوداود وغيره، وقال البوصيري: سنده ضعيف، وله شواهد كثيرة ضعيفة منها الحديث السابق.

Chapter 89. What Was Narrated Concerning Wiping Over The Turban[1]

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٨٩)

561. It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his leather socks and his head cover (i.e., the *Imâmah*). (*Sahih*)

٥٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ، عَنِ الأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلاَلٍ أَنَّ رَسُولَ اللهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٢٧٥ من حديث عيسى بن يونس وغيره به.

Comments:

Wiping over the head can take several forms, namely (i) wiping over the head or (ii) wiping over the head cover or turban. Another method, the third, could be starting with the head and finishing off with wiping over the turban. There is, however, no clear-cut proof of wiping just over one-fourth of the head.

562. It was narrated from Ja'far bin 'Amr that his father said: "I saw the Messenger of Allâh ﷺ wiping over his leather socks and turban." (*Sahih*)

٥٦٢ - حَدَّثَنَا دُحَيْمٌ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ؛ [ح]: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ:

[1] Or similar head covering as is mentioned in the first narration.

حَدَّثَنَا الأَوْزَاعِيُّ]: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْعِمَامَةِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح: ٢٠٥ من حديث الأوزاعي به.

563. It was narrated that Abu Muslim, the freed slave of Zaid bin Suhân, said: "I was with Salmân, and he saw a man removing his leather socks for ablution. Salmân said to him: 'Wipe over your leather socks and your head cover, and your forehead, for I saw the Messenger of Allâh ﷺ wiping over his leather socks and head cover.'" ***(Da'if)***

٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى زَيْدِ بْنِ صُوحَانَ قَالَ: كُنْتُ مَعَ سَلْمَانَ، فَرَأَى رَجُلاً يَنْزِعُ خُفَّيْهِ لِلْوُضُوءِ، فَقَالَ لَهُ سَلْمَانُ: امْسَحْ عَلَى خُفَّيْكَ وَعَلَى خِمَارِكَ وَبِنَاصِيَتِكَ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: [إسناده ضعيف] أخرجه الطيالسي في مسنده، ح: ٦٥٦ عن داود به.

564. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ performing ablution, wearing a Qatari turban. He put his hand beneath the turban and wiped the front part of his head, and he did not take the turban off." ***(Da'if)***

٥٦٤ - حَدَّثَنَا أَبُو طَاهِرٍ، أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ. فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ، فَمَسَحَ مُقَدَّمَ رَأْسِهِ، وَلَمْ يَنْقُضِ الْعِمَامَةَ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب المسح على العمامة، ح: ١٤٧ من حديث ابن وهب به * أبومعقل لا يعرف كما في ميزان الإعتدال وغيره.

The Chapters On Dry Ablution

[أَبْوَابُ التَّيَمُّمِ]

Chapter 90. What Was Narrated Concerning Dry Ablution

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي التَّيَمُّمِ (التحفة ٩٠)

565. It was narrated that 'Ammâr bin Yâsir said: " Âishah dropped a necklace and she stayed behind to look for it. Abu Bakr went to 'Âishah and got angry with her for keeping the people waiting. Then Allâh revealed the concession allowing dry ablution, so we wiped our arms up to the shoulders.[1] Abu Bakr went to 'Aishah and said: 'I did not know that you are blessed.'" (*Sahih*)

٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ: سَقَطَ عِقْدُ عَائِشَةَ، فَتَخَلَّفَتْ لِالْتِمَاسِهِ، فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَتَغَيَّظَ عَلَيْهَا فِي حَبْسِهَا النَّاسَ، فَأَنْزَلَ اللهُ، عَزَّ وَجَلَّ، الرُّخْصَةَ فِي التَّيَمُّمِ، قَالَ فَمَسَحْنَا يَوْمَئِذٍ إِلَى الْمَنَاكِبِ، قَالَ فَانْطَلَقَ أَبُو بَكْرٍ إِلَى عَائِشَةَ فَقَالَ: مَا عَلِمْتُ إِنَّكِ لَمُبَارَكَةٌ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب التيمم، ح:٣١٨ من حديث الزهري به، إسناده منقطع ولكن له طرق صحيحة، انظر سنن أبي داود، ح:٣٢٠ وغيره.

Comments:

a. The *Hadith* clearly establishes the excellence of 'Âishah, the Mother of the Believers ﷺ, that, because of a momentary inconvenience, a great facility in the form of dry ablution was granted to the entire community of believers.
b. Ordainment to wipe the head up to the shoulders was later abrogated. Dry ablution, as clearly indicated in other *Ahâdith*, is only necessary now over the face and the palms of the two hands.

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[1] Sindi said: "*Either because that was legislated, then abrogated, or due to their Ijtihâd* (judgment) without asking, in which case it was a mistake. It also contains proof that the Prophet ﷺ ordered them with it, and this is supported from one angle, except that it is said: 'The meaning is that he ordered them to perform dry ablution, not the how of it.'"

566. It was narrated that 'Ammâr [bin Yâsir] said: "We did dry ablution with the Messenger of Allâh ﷺ, (wiping our arms) up to our shoulders." (*Sahih*)

٥٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عَمَّارٍ [ابْنِ يَاسِرٍ] قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى الْمَنَاكِبِ.

تخريج: [**صحيح**] أخرجه النسائي: ١/١٦٨، الطهارة، باب التيمم في السفر، ح: ٣١٥ من حديث صالح عن الزهري به.

567. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The earth has been made for me a place of worship and a means of purification." (*Sahih*)

٥٦٧ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ح: وَحَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، جميعاً عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**جُعِلَتْ لِيَ الْأَرْضُ مَسْجِداً وَطَهُوراً**».

تخريج: أخرجه مسلم، المساجد، باب المساجد ومواضع الصلوة، ح: ٥٢٣ من حديث إسماعيل بن جعفر به مطولاً.

Comments:

a. The earth being a place of worship means that a mosque is not a precondition for the performance of prayer, it can be offered even outside it.
b. The earth has been made 'a means of purification' means that, in the event of a valid excuse, purity through dry ablution is a permissible alternative to ablution and a bath.

568. It was narrated from 'Âishah that she borrowed a necklace from Asmâ', and she lost it. The Prophet ﷺ sent some people to look for it, and the time for prayer came so they prayed without ablution. When they came to the Prophet ﷺ they complained to him about that, then the Verse of dry ablution was revealed. Usaid bin Hudair said: "May Allâh reward you with good, for by Allâh, nothing ever happens to

٥٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ النَّبِيُّ ﷺ أُنَاساً فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلَاةُ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْراً، فَوَاللهِ مَا نَزَلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ

you but Allâh grants you a way out and blesses the Muslims thereby." (*Sahih*)

اللهُ لَكِ مِنْهُ مَخْرَجاً، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

تخريج: أخرجه البخاري، فضائل الصحابة، باب فضل عائشة رضي الله عنها، ح:٣٧٧٣، ٥١٦٤، ومسلم، الحيض، باب التيمم، ح:٣٦٧ من حديث أبي أسامة وغيره به.

Chapter 91. Concerning Striking The Ground Once In Dry Ablution

(المعجم ٩١) - بَابُ مَا جَاءَ فِي التَّيَمُّمِ ضَرْبَةٌ وَاحِدَةٌ (التحفة ٩١)

569. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar bin Khattâb and said: "I became impure following sexual emission and cannot find any water." 'Umar said to him: "Do not pray." But 'Ammâr bin Yâsir said, "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed. When I came to the Prophet ﷺ and told him what had happened, he said: 'It would have been enough for you (to do this).' (Then demonstrating) the Prophet ﷺ struck the ground with his hands, then blew on them, and wiped his face and palms with them." (*Sahih*)

٥٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ أَنَّ رَجُلاً أَتَىٰ عُمَرَ بْنَ الْخَطَّابِ، فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، فَقَالَ عُمَرُ: لاَ تُصَلِّ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ! إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ، فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ فَلَمَّا أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذٰلِكَ [لَهُ،] فَقَالَ: «**إِنَّمَا كَانَ يَكْفِيكَ**» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَ فِيهِمَا، وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

تخريج: أخرجه البخاري، التيمم، باب التيمم للوجه والكفين، ح:٣٤٣ عن ابن بشار مختصرًا، ح:٣٣٨ وغيره، ومسلم، الحيض، باب التيمم، ح:٣٦٨ من حديث شعبة به.

Comments:

a. This shows the correct way to perform the dry ablution. It is like this: Strike your hands on a piece of pure ground, then blow the dust off. After that,

pass the hands over the face and, finally, wipe one hand with the other. This completes the dry ablution. You do not have to wipe your arms and feet. Neither do you have to wipe your head and ears.

b. Dry ablution thus done is as good a substitute for a bath as it is for ablution. There is no need to soil your entire body with earth to secure purity from sexual impurity.
c. The rationale behind blowing off the hands after striking the ground with them is to shake off the extra dust. The idea is simply to comply with an order, not to cover the body with dust.

570. It was narrated from Hakam and Salamah bin Kuhail that they asked 'Abdullâh bin Abi Awfa about dry ablution. He said: "The Prophet ﷺ commanded 'Ammâr to do like this;" and he struck the ground with his palms, shook the dust off and wiped his face. (*Da'if*)

Hakam said, "and his hands." Salamah said, "and his elbows."

٥٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، وَسَلَمَةَ بْنِ كُهَيْلٍ أَنَّهُمَا سَأَلَا عَبْدَ اللهِ بْنَ أَبِي أَوْفَىٰ عَنِ التَّيَمُّمِ، فَقَالَ: أَمَرَ النَّبِيُّ ﷺ عَمَّاراً أَنْ يَفْعَلَ هٰكَذَا، وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ ثُمَّ نَفَضَهُمَا، وَمَسَحَ عَلَى وَجْهِهِ.

قَالَ الْحَكَمُ: وَيَدَيْهِ، وَقَالَ سَلَمَةُ: وَمِرْفَقَيْهِ.

تخريج: [إسناده ضعيف] انظر، ح: ٨٥٤ لعلته.

Comments:

The upshot of the matter is that one of the narrators (Hakam) reports that, having wiped the face, the Prophet ﷺ rubbed his one hand on the other (which is correct). The second narrator (Salamah) said that he ﷺ, afterwards, wiped his elbows with the hands. This version is not acceptable since it contradicts the other dependable narrations. Moreover, the *Hadith* itself is Weak.

Chapter 92. Striking The Ground Twice In Dry Ablution

(المعجم ٩٢) - **بَابٌ: فِي التَّيَمُّمِ ضَرْبَتَيْنِ** (التحفة ٩٢)

571. It was narrated from 'Ammâr bin Yâsir that when they did dry abluton with the Messenger of Allâh ﷺ, he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up

٥٧١ - حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ [الْمِصْرِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَمَّارِ

ابْنِ يَاسِرٍ حِينَ تَيَمَّمُوا مَعَ رَسُولِ اللهِ ﷺ، فَأَمَرَ الْمُسْلِمِينَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئاً فَمَسَحُوا بِوُجُوهِهِمْ مَسْحَةً وَاحِدَةً، ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى فَمَسَحُوا بِأَيْدِيهِمْ.

تخريج: [صحيح] تقدم، ح: ٥٦٥.

any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands. (***Sahih***)

Comments:

Most of the narrations reported from 'Ammâr bin Yâsir ﷺ speak of striking the dust once. His own *Fatwa* (formal legal opinion), as pointed out by Imâm Tirmidhi, speaks of doing the dry ablution by a single strike of the hands. Imâm Shawkâni says: "All reports speaking of double strike of the hands on the dust are open to question. Had the reports been sound they would have been implemented, especially because they contain one additional element which would have to be accepted." The right thing to do is, thus, to accept the *Hadith* contained in the two most authentic books (*Sahih Bukhâri* & *Sahih Muslim*) which is about making a single srike of the hands on the dust, unless the report telling about double strike of the hands were proven to be authentic. (*Nainul-Awtâr* 264/1)

(المعجم ٩٣) - بَابٌ: فِي الْمَجْرُوحِ تُصِيبُهُ الْجَنَابَةُ فَيَخَافُ عَلَى نَفْسِهِ إِنِ اغْتَسَلَ (التحفة ٩٣)

Chapter 93. An Injured Man Who Becomes Sexually Impure And Fears For His Life If He Takes A Bath

٥٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ أَنَّ رَجُلاً أَصَابَهُ جُرْحٌ فِي رَأْسِهِ، عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، ثُمَّ أَصَابَهُ احْتِلَامٌ، فَأُمِرَ بِالاغْتِسَالِ، فَاغْتَسَلَ، فَكُزَّ، فَمَاتَ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «قَتَلوهُ قَتَلَهُمُ اللهُ، أَوَ لَمْ يَكُنْ شِفَاءَ الْعِيِّ السُّؤَالُ».

قَالَ عَطَاءٌ: وَبَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ

572. It was narrated that 'Atâ' bin Abu Rabâh said: "I heard Ibn 'Abbâs saying that a man was injured in the head at the time of the Messenger of Allâh ﷺ, then he had a wet dream. He was told to have a bath, so he took the bath, became rigid and stiff, and died. News of that reached the Messenger of Allâh ﷺ and he said: 'They have killed him, may Allâh kill them! Is not the cure for a lack of knowledge to ask questions?'"

'Atâ' said: "We heard that the

Messenger of Allâh ﷺ said: 'If only he had washed his body and left his head alone where the wound was.'" (*Sahih*)

قَالَ: «لَوْ غَسَلَ جَسَدَهُ وَتَرَكَ رَأْسَهُ، حَيْثُ أَصَابَهُ الْجِرَاحُ».

تخريج: [صحيح] رواه أبوداود، ح:٣٠٣٧ من حديث الأوزاعي أنه بلغه عن عطاء به، وصرح الأوزاعي بالسماع من عطاء عند الحاكم(١/١٧٨) فحديث ابن عباس صحيح، وللحديث طرق أخرى، وحديث عطاء: لو غسل جسده ... الخ، ضعيف لإرساله.

Comments:

a. If the water is too cold and there is no way to heat it, and if taking a cold bath is fraught with risk of death or sickness, it is perfectly in order to do dry ablution of prayer. At the expiry of the risk the person concerned shall have to take a bath.

b. The injury factor mentioned in the report leads one to presume that this was also a contributing factor to his ailment. Thus, although the immediate cause of death was extreme cold, it is also true that the cold water poured on the wound also aggravated the sickness that eventually resulted in his death.

c. Issuance of *Fatwa* demands extreme caution. While issuing a ruling, it is one of the imperatives to give due consideration to the situation of the questioner.

d. If the question asked has no easy answer, it is best to avoid giving the answer, and advise the questioner to refer the matter to a higher authority on Islamic jurisprudence.

e. If the mistake is grave, it is permissible to use harsh words of reprimand provided that there is no fear of a negative reaction to it. It may be noted that anything that invalidates ablution also invalidates dry ablution. Dry ablution shall also be nullified as soon as a person regains the ability to use water or, alternately, the water that was non-existant, or out of reach, becomes available to the user. And Allâh knows best.

Chapter 94. Concerning Performing A Bath For Being Sexually Impure

(المعجم ٩٤) - بَابُ مَا جَاءَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ٩٤)

573. Ibn 'Abbâs narrated that his maternal aunt Maimunah said: "I put out some water for the Prophet ﷺ to take a bath, and he bathe to cleanse himself from impurity following sexual activity. He tilted the vessel with his left hand, pouring water into his

٥٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ

right, and washed his hands three times. Then he poured water over his private parts, then he rubbed his hands on the ground. Then he *rinsed his mouth and nose, and* washed his face three times, and his forearms three times. Then he poured water over the rest of his body, then he moved aside and washed his feet." (*Sahih*)

غُسْلاً، فَاغْتَسَلَ مِنَ الْجَنَابَةِ، فَأَكْفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ، فَغَسَلَ كَفَّيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ عَلَى فَرْجِهِ، ثُمَّ دَلَكَ يَدَهُ بِالأَرْضِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ ثَلاَثاً، وَذِرَاعَيْهِ ثَلاَثاً، ثُمَّ أَفَاضَ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ.

تخريج: [**صحيح**] تقدم، ح:٤٦٧.

Comments:

a. Before putting the hands into the water, the hands must be washed.
b. Rubbing the hands on the ground after cleaning one's private parts ensures *better purification. Using soap for the purpose is also in order.*
c. Feet should not be washed while performing ablution during the bath. They should be washed after the bath is completed.

574. Jumai' bin 'Umair At-Taimi said: "I went out with my paternal aunt and maternal aunt and we entered upon 'Âishah. We asked her: 'What did the Messenger of Allâh ﷺ do when he had the bath to cleanse himself from sexual impurity?' She said: 'He used to pour water on his hands three times, then he would put them in the vessel and wash his face three times, then he would pour water over his body, then he would get up and perform prayer. As for us, we would wash our heads five times because of our braided hair.'" (*Da'if*)

٥٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ الْحَنَفِيُّ: حَدَّثَنَا جُمَيْعُ ابْنُ عُمَيْرٍ التَّيْمِيُّ قَالَ: انْطَلَقْتُ مَعَ عَمَّتِي وَخَالَتِي، فَدَخَلْنَا عَلَى عَائِشَةَ، فَسَأَلْنَاهَا: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ عِنْدَ غُسْلِهِ مِنَ الْجَنَابَةِ، قَالَتْ: كَانَ يُفِيضُ عَلَى كَفَّيْهِ ثَلاَثَ مَرَّاتٍ، ثُمَّ يُدْخِلُهَا الْإِنَاءَ، ثُمَّ يَغْسِلُ رَأْسَهُ ثَلاَثَ مَرَّاتٍ، ثُمَّ يُفِيضُ عَلَى جَسَدِهِ، ثُمَّ يَقُومُ إِلَى الصَّلاَةِ، وَأَمَّا نَحْنُ فَإِنَّا نَغْسِلُ رُؤُوسَنَا خَمْسَ مِرَارٍ، مِنْ أَجْلِ الضَّفْرِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤١ من حديث صدقة به ﷺ صدقة وجُمَيع ضعيفان ضعفهما الجمهور.

Chapter 95. Bathing To Cleanse Oneself From Sexual Impurity

(المعجم ٩٥) - بَابٌ: فِي الغُسْلِ مِنَ الجَنَابَةِ (التحفة ٩٥)

575. It was narrated that Jubair bin Mut'im said: "(The Companions) disputed in the presence of the Messenger of Allâh ﷺ about having a bath to cleanse oneself from sexual impurity. The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water on my head.'" (*Sahih*)

٥٧٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ ابْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ مِنَ الْجَنَابَةِ عِنْدَ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثَ أَكُفٍّ».

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٤، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٧ من حديث أبي إسحاق به.

Comments:

a. 'Disputed' here means started talking about the subject and everybody narrated how he had a bath after sexual impurity.

b. The *Hadith* discusses only one of the issues connected with the bath after being sexually impure. Maybe, the Prophet ﷺ had discussed the entire procedure, but the narrator chose to mention only the most important one. It is also possible that the Prophet ﷺ did not mention other points because the Companions had rightly stated them, and he just mentioned what was missing in their narrations. And Allâh knows best.

576. It was narrated from Abu Sa'eed that a man asked him about having a bath to cleanse oneself from sexual impurity. He said to pour water three times. The man said: "But I have a lot of hair." He said: "The Messenger of Allâh ﷺ had more hair than you and he was cleaner." (*Da'if*)

٥٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فُضَيْلٍ، جَمِيعاً عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلاً سَأَلَهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ: ثَلاَثاً. فَقَالَ الرَّجُلُ: إِنَّ شَعْرِي كَثِيرٌ، فَقَالَ: رَسُولُ اللهِ ﷺ كَانَ أَكْثَرَ شَعْراً مِنْكَ وَأَطْيَبَ.

تخريج: **[إسناده ضعيف جدًا]** أخرجه أحمد:٣/ ٥٤، ٧٣ من حديث وكيع وابن فضيل به، ولم يذكره في تحفة الأشراف * عطية تقدم، ح:٣٧، وفضيل يروي عن عطية الموضوعات، قاله

ابن حبان في المجروحين، والحديث الآتي يغني عنه.

Comments:

'*Atyab*' could also mean that the Prophet ﷺ was cleaner and more particular about cleanliness than you (the questioner). Still three handfuls of water was enough for him. Therefore, it should be enough for you as well.

577. It was narrated that Jâbir said: "I said: 'O Messenger of Allâh! I live in a cold land, so how should I have a bath to cleanse myself from sexual impurity?' He said: 'As for me, I pour three handfuls of water over my head.'" (***Sahih***)

٥٧٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَنَا فِي أَرْضٍ بَارِدَةٍ، فَكَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟ فَقَالَ ﷺ: «أَمَّا أَنَا فَأَحْثُو عَلَى رَأْسِي ثَلَاثاً».

تخريج: أخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث جعفر به بغير هذا اللفظ.

578. It was narrated from Abu Hurairah that a man asked him: "How much water should I pour over my head when I am sexually impure?" He said: "The Messenger of Allâh ﷺ used to pour three handfuls of water over his head." The man said: "My hair is long." He said: "The Messenger of Allâh ﷺ had more hair than you and he was cleaner." (***Sahih***)

٥٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ سَأَلَهُ رَجُلٌ: كَمْ أُفِيضُ عَلَى رَأْسِي وَأَنَا جُنُبٌ؟ قَالَ: [كَانَ] رَسُولُ اللهِ ﷺ يَحْثُو عَلَى رَأْسِهِ ثَلَاثَ حَثَيَاتٍ، قَالَ الرَّجُلُ: إِنَّ شَعْرِي طَوِيلٌ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَكْثَرَ شَعْراً مِنْكَ وَأَطْيَبَ.

تخريج: [صحيح] أخرجه أحمد:٢/ ٢٥١ من حديث القطان عن ابن عجلان به، وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 96. Ablution After The Bath

(المعجم ٩٦) - بَابٌ: فِي الْوُضُوءِ بَعْدَ الْغُسْلِ (التحفة ٩٦)

579. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not perform ablution after the bath to cleanse himself from sexual impurity." (***Da'if***)

٥٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي

إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لاَ يَتَوَضَّأُ بَعْدَ الْغُسْلِ مِنَ الْجَنَابَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ماجاء في الوضوء بعد الغسل، ح:١٠٧ عن إسماعيل بن موسي به، وقال: حسن صحيح ، وقواه ابن سيد الناس، وصححه الحاكم، والذهبي كما في نيل المقصود(٢٥٠) * أبوإسحاق مدلس عنعن.

Comments:

The reason being that while going for a bath, he used to first clean his private parts and perform ablution. After that he did not touch the private parts. Thus, the ablution performed alongwith the bath sufficed him for prayer.

Chapter 97. The Sexually Impure Person Warming Himself With His Wife Before She Had The Bath

(المعجم ٩٧) - بَابٌ: فِي الْجُنُبِ يَسْتَدْفِيءُ بِامْرَأَتِهِ قَبْلَ أَنْ تَغْتَسِلَ (التحفة ٩٧)

580. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to have a bath to cleanse himself from sexual impurity, then he would warm himself with me before I had the bath." (*Da'if*)

٥٨٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِيءُ بِي قَبْلَ أَنْ أَغْتَسِلَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يستدفيء بالمرأة بعد الغسل، ح:١٢٣ من حديث وكيع عن حريث بن أبي مطر به * وحريث ضعيف كما في التقريب وغيره، ومع ذلك قال الترمذي: ليس بإسناده بأس .

Comments:

It has already been stated (*Ahâdith* 534 & 535) that the body of a sexually impure person is not impure. Unlike the palpable and observable uncleanness caused by urine, impurity caused by sexual activity is an impalpable and unobservable matter. As such there is no harm if a person who has taken a bath shares the bed with his sexually impure wife. Nevertheless, the narration is Weak. As such we should avoid quoting it as a *Hadith* of the Prophet ﷺ.

Chapter 98. The Sexually Impure Person Sleeping As He Is Without Touching Water

(المعجم ٩٨) - بَابٌ: فِي الْجُنُبِ يَنَامُ كَهَيْئَتِهِ لَا يَمَسُّ مَاءً (التحفة ٩٨)

581. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would become sexually impure and then sleep without touching water until he got up later on and taken a bath." (*Da'if*)

٥٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُجْنِبُ ثُمَّ يَنَامُ وَلاَ يَمَسُّ مَاءً، حَتَّى يَقُومَ بَعْدَ ذٰلِكَ فَيَغْتَسِلَ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطهارة، باب ماجاء في الجنب ينام قبل أن يغتسل، ح:١١٨ من حديث أبي بكر بن عياش به، وصححه البيهقي، وابن حزم * أبوإسحاق عنعن وصرح بالسماع عند البيهقي(١/ ٢٠١، ٢٠٢) ولكن السند إليه ضعيف.

Comments:

a. Sleeping 'without touching water' means that he went to sleep without performing either ablution or having a bath. It does not mean that he did not even cleanse the impurity from his body.
b. The better course would be to sleep after performing ablution as we will see in the next chapter.

582. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ, if he needed any of his wives, would satisfy his need, then he would sleep as he was, without touching water." (*Da'if*)

٥٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ، إِنْ كَانَتْ لَهُ إِلَى أَهْلِهِ حَاجَةٌ قَضَاهَا. ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

تخريج: [ضعيف] انظر الحديث السابق.

583. It was narrated from 'Âishah that the Messenger of Allâh ﷺ would become sexually impure then sleep as he was, without touching water. (*Da'if*)

٥٨٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُجْنِبُ ثُمَّ يَنَامُ كَهَيْئَتِهِ لاَ يَمَسُّ مَاءً.

Sufyân said: "I mentioned this *Hadith* one day, and Ismâ'il said to me: 'O young man, you should support this *Hadith* with

قَالَ سُفْيَانُ: فَذَكَرْتُ الْحَدِيثَ يَوْماً، فَقَالَ لِي إِسْمَاعِيلُ: يَا فَتَى! يُشَدُّ هٰذَا الْحَدِيثُ

something else.'"

بِشَيْءٍ.

تخريج: [ضعيف] انظر، ح:٥٨١ والذي بعده.

Comments:

Ismâ'îl means to say that this is only reported on the authority of Abu Ishâq who reports it 'from Aswad, from 'Âishah ﷺ'. As such, in order to support Abu Ishâq's version, there must be another chain of narration as well. However, on the basis of other chains of narration the *Hadith* can be dubbed as *Sahih* (Sound) or *Hasan* (Good). For detailed discussion see Egyptian scholar Ahmad Shâkir's commentary on *Tirmidhi*, 202/1.

Chapter 99. Concerning Those Who Say That The Sexually Impure Person Should Not Sleep Until He Performs Ablution As For Prayer

(المعجم ٩٩) - بَابُ مَنْ قَالَ لَا يَنَامُ الْجُنُبُ حَتَّى يَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ (التحفة ٩٩)

584. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ wanted to sleep and he was sexually impure, he would perform ablution as for prayer." (*Sahih*)

٥٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥ عن محمد بن رمح وغيره به.

Comments:

This *Hadith* has a greater degree of soundness than the ones quoted in the previous chapter. Nevertheless, the earlier *Ahâdith* are also without any blemish. Reconciliation between both versions could be achieved by interpreting the action of performing the ablution as Desirable (*Mustahab*) and that of sleeping without performing the ablution as simply Permissible (*Mubâh*).

585. It was narrated from Ibn 'Umar that 'Umar bin Khattâb said to the Messenger of Allâh ﷺ: "Can anyone of us sleep if he is sexually impure?" He said: "Yes, if he performs ablution." (*Sahih*)

٥٨٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِرَسُولِ اللهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ، «نَعَمْ. إِذَا تَوَضَّأَ».

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ،

ح: ٣٠٦ من حديث عبيدالله به.

586. It was narrated from Abu Sa'eed Khudri that he used to become sexually impure at night, then he would want to sleep. The Messenger of Allâh ﷺ told him to perform ablution and then go to sleep. (*Sahih*)

٥٨٦ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ كَانَ تُصِيبُهُ الْجَنَابَةُ بِاللَّيْلِ، فَيُرِيدُ أَنْ يَنَامَ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَتَوَضَّأَ ثُمَّ يَنَامَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٥٥ من حديث يزيد به.

Chapter 100. When A Person Who Is Sexually Impure Wants To Have Intercourse Again, He Should Perform Ablution

(المعجم ١٠٠) - بَابٌ: فِي الْجُنُبِ إِذَا أَرَادَ الْعَوْدَ تَوَضَّأَ (التحفة ١٠٠)

587. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'If anyone of you has intercourse with his wife, then he wants to do it again, let him perform ablution.'" (*Sahih*)

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».**

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح: ٣٠٨ من حديث عاصم به.

Comments:

This ablution is not obligatory but Desirable (*Mustahab*), since the Prophet ﷺ has himself said that the benefit accruing from the act is that it provides further stimulus or energy. (*Sahih Ibn Khuzaimah*: 221)

Chapter 101. One Who Has One Bath After Being Intimate With All His Wives

(المعجم ١٠١) - بَابُ مَا جَاءَ فِيمَنْ يَغْتَسِلُ مِنْ جَمِيعِ نِسَائِهِ غُسْلاً وَاحِداً (التحفة ١٠١)

588. It was narrated from Anas that Prophet ﷺ used to go round to all his wives with one bath. (*Sahih*)

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَأَبُو أَحْمَدَ، عَنْ

سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يطوف على نسائه بغسل واحد، ح:١٤٠ من حديث الثوري به، وتابعه ابن المبارك عند النسائي:١/١٤٣، ١٤٤، ح:٢٦٤، وأصله في صحيح البخاري وغيره.

Comments:

If a person has sex with more wives than one in the same night, it is not necessary to have a bath after each act. One bath at the end will be enough.

589. It was narrated that Anas said: "I put out water for the Messenger of Allâh ﷺ for a bath, and he hade a bath after going to all of his wives in one night." (*Da'if*)

٥٨٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ غُسْلاً، فَاغْتَسَلَ مِنْ جَمِيعِ نِسَائِهِ فِي لَيْلَةٍ.

تخريج: [إسناده ضعيف] * صالح هذا ضعيف يعتبر به كما في التقريب.

Chapter 102. Concerning One Who Has A Bath After Intimacy With Each Of His Wives

(المعجم ١٠٢) - بَابٌ: فِيمَنْ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ غُسْلًا (التحفة ١٠٢)

590. It was narrated from Abu Râfi' that the Prophet ﷺ went around to all of his wives in one night, and he had a bath after each one of them. It was said to him: "O Messenger of Allâh, why not make it one bath?" He said: "This is purer, better and cleaner." (*Hasan*)

٥٩٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنْبَأَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى، عَنْ أَبِي رَافِعٍ أَنَّ النَّبِيَّ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ، وَكَانَ يَغْتَسِلُ عِنْدَ كُلِّ وَاحِدَةٍ مِنْهُنَّ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! أَلاَ تَجْعَلُهُ غُسْلاً وَاحِداً؟ فَقَالَ: «**هُوَ أَزْكَى وَأَطْيَبُ وَأَطْهَرُ**».

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الوضوء لمن أراد أن يعود، ح:٢١٩ من حديث حماد به * سلمى وثقها ابن حبان، والحاكم:٢/٣١١، والذهبي.

Comments:

The *Hadith* proves that the Prophet ﷺ was extremely particular about cleanliness and purity. This also explains why he so much loved perfume

and why he had profound abhorrence for things of foul odour or smell.

Chapter 103. Concerning Eating And Drinking Of One Who Is Sexually Impure

(المعجم ١٠٣) - بَابٌ: فِي الْجُنُبِ يَأْكُلُ وَيَشْرَبُ (التحفة ١٠٣)

591. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to eat when he was sexually impure, he would perform ablution." (*Sahih*)

٥٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، وَغُنْدَرٌ، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ جُنُبٌ، تَوَضَّأَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له . . . الخ، ح:٣٠٥ عن ابن أبي شيبة به.

Comments:

The term ablution as used here, may either mean the formal ablution performed for the prayer (as shall be mentioned under *Hadith* 592) or just washing the hands and mouth, which is the lexical meaning of the term.

592. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ was asked about whether a person who is sexually impure can sleep, or eat, or drink. He said: 'Yes, if he does ablution as for the prayer.'" (*Da'if*)

٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ: حَدَّثَنَا أَبُو أُوَيْسٍ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْجُنُبِ، هَلْ يَنَامُ أَوْ يَأْكُلُ أَوْ يَشْرَبُ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ».

تخريج: **[إسناده ضعيف]** * شرحبيل وثقه ابن حبان، وضعفه جمهور الأئمة، قاله الهيثمي، نيل المقصود: (٤٨١٣).

Chapter 104. Concerning One Who Says That Washing The Hands Is Sufficient

(المعجم ١٠٤) - بَابُ مَنْ قَالَ يُجْزِئُهُ غَسْلُ يَدَيْهِ (التحفة ١٠٤)

593. It was narrated from 'Âishah that if the Prophet ﷺ wanted to eat when he was sexually impure, he would wash his hands. (*Sahih*)

٥٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ، وَهُوَ

جُنُبٌ، غَسَلَ يَدَيْهِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤، وله شواهد عند مسلم.

Comments:

It is desirable to wash hands before eating the meals even though one is not sexually impure. But washing the hands is a must, and performing ablution a desirable act for a sexually impure person.

Chapter 105. What Was Narrated Concerning Reciting Qur'ân When One Is Not In A State Of Purity

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي قِرَاءَةِ الْقُرْآنِ عَلَى غَيْرِ طَهَارَةٍ (التحفة ١٠٥)

594. It was narrated that 'Abdullâh bin Salamah said: "I entered upon 'Ali bin Abu Tâlib and he said: 'The Messenger of Allâh ﷺ used to go to the lavatory and relieve himself, then come out, and he would eat bread and meat with us and recite Qur'ân, nothing stopped him' or perhaps he said: 'prevented him from doing so except sexual impurity.'" (*Hasan*)

٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ قَالَ: دَخَلْتُ عَلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْتِي الْخَلَاءَ، فَيَقْضِي الْحَاجَةَ، ثُمَّ يَخْرُجُ، فَيَأْكُلُ مَعَنَا الْخُبْزَ وَاللَّحْمَ وَيَقْرَأُ الْقُرْآنَ، وَلَا يَحْجُبُهُ، وَرُبَّمَا قَالَ: وَلَا يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْءٌ إِلَّا الْجَنَابَةُ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الجنب يقرأ القرآن، ح:٢٢٩، وقال الترمذي، ح:١٤٦ حسن صحيح ، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

a. On the basis of proofs, it can be asserted that it is better to abstain from reciting the Qur'ân when one is in a state of impurity, although there is no question about its permissibility.

b. In our present times the problem frequently raises its head, especially in girls' schools, where the situation is this; at times it is the lady teacher, and at other times it is the girls that are faced with this problem. Considering all aspects of the matter it seems expedient to say that reciting the Qur'ân in a state of impurity is undesirable although permissible in pressing circumstances. And Allâh knows best.

595. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one who is

٥٩٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ،

sexually impure and no woman who is menstruating should recite Qur'ân.'" (*Da'if*)

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلَا الْحَائِضُ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الطهارة، باب ماجاء في الجنب والحائض: أنهما لا يقرأن القرآن، ح:١٣١ من حديث إسماعيل به * موسى مدني، ورواية إسماعيل عن الحجازيين ضعيفة كما في التهذيب وغيره، وهو حسن الحديث عن أهل بلده الشاميين، انظر، ح:١٥٩٧.

596. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'No one who is sexually impure and no woman who is menstruating should recite anything of the Qur'ân.'" (*Da'if*)

٥٩٦ - قَالَ أَبُو الْحَسَنِ: وحَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ: حَدَّثَنَا مُوسى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئاً مِنَ الْقُرْآنِ».

تخريج: [**ضعيف**] انظر الحديث السابق.

Chapter 106. Under Every Hair There Is The State Of Sexual Impurity

(المعجم ١٠٦) - بَاب: تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ (التحفة ١٠٦)

597. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Under every hair there is the state of sexual impurity, so wash the hair and cleanse the skin.'" (*Da'if*)

٥٩٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْحارِثُ بْنُ [وَجِيهٍ:] حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً، فَاغْسِلُوا الشَّعَرَ، وَأَنْقُوا الْبَشَرَةَ».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤٨، والترمذي، ح:١٠٦، وقال: حديث الحارث بن وجيه حديث غريب، لا نعرفه إلا من حديثه، وهو شيخ ليس بذلك .

598. Abu Ayyub Al-Ansâri narrated that the Prophet ﷺ said: "The five daily prayers, from one Friday to the next, and fulfilling the trust are all expiation for whatever (sins) come between

٥٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ: حَدَّثَنِي عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ: حَدَّثَنِي أَبُو أَيُّوبَ الأَنْصَارِيُّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الصَّلَوَاتُ

them." I said: "What is fulfilling the trust?" He said: Having a bath to cleanse oneself from sexual impurity, for under every hair there is the state of sexual impurity." (*Hasan*)

الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَأَدَاءُ الأَمَانَةِ، كَفَّارَةٌ لِمَا بَيْنَهَا». قُلْتُ: وَمَا أَدَاءُ الأَمَانَةِ؟ قَالَ: «غُسْلُ الْجَنَابَةِ، فَإِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً».

تخريج: [حسن] أخرجه الطبراني في الكبير(٤/ ١٥٥، ح:٣٩٨) من حديث هشام بن عمار به، أورده الضياء في المختارة وانظر، ح:٣٥٥ لحال السند، والحديث الآتي شاهد لبعضه.

Comments:

a. Taking a bath to remove sexual impurity has been likened to 'fulfilling a trust'. Which means that just as fulfilling a trust is mandatory for the person concerned, taking a bath to remove sexual impurity is also an obligatory duty which must be accomplished, since this impurity cannot be removed without taking a bath.

b. Sins promised to be expiated through a bath are those that belong to the category of minor sins. As for the major sins, they are not expiated through man's actions or deeds, but only through sincere repentance or a special grace from Alláh.

599. It was narrated from 'Ali bin Abu Tâlib that the Prophet ﷺ said: "Whoever leaves an area the size of a hair on his body and does not cleanse it from sexual impurity, such and such will be done to him in the Fire." 'Ali said: "Because of that I am hostile towards my hair," and he used to shave his head. (*Hasan*)

٥٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَاذَانَ، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ [مَوْضِعَ] شَعَرَةٍ مِنْ جَسَدِهِ، مِنْ جَنَابَةٍ، لَمْ يَغْسِلْهَا، فُعِلَ بِهِ كَذَا وَكَذَا، مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ شَعَرِي، وَكَانَ يَجُزُّهُ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الغسل من الجنابة، ح:٢٤٩ من حديث حماد به، وصححه ابن جرير، والحافظ في التلخيص الحبير.

Comments:

Keeping hair on the head is doubtless a desirable act, provided that the hair is full-grown and straight — as proved from the *Sunnah* of the Prophet ﷺ — and not of the European style. Nevertheless, shaving it off is also perfectly in order.

Chapter 107. A Woman Who Sees In Her Dream Something Like Men See

(المعجم ١٠٧) - بَابٌ: فِي الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ (التحفة ١٠٧)

600. It was narrated from Zainab, the daughter of Umm Salamah, that her mother Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and asked him about a woman who sees in her dream something like a man sees. He said: 'Yes, if she sees water (discharge), let her take a bath.' I said: 'You have embarrassed the women. Do women experience wet dreams?' The Prophet ﷺ said: 'May your hands be rubbed with dust, how else does her child resemble her?'" (*Sahih*)

٦٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ قَالَ: «نَعَمْ، إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ» فَقُلْتُ: فَضَحْتِ النِّسَاءَ، وَهَلْ تَحْتَلِمُ الْمَرْأَةُ؟ قَالَ النَّبِيُّ ﷺ: «تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا إِذًا؟».

تخريج: أخرجه البخاري، العلم، باب الحياء في العلم، ح:١٣٠، ٢٨٢، ٣٣٢٨، ٦٠٩١، ٦١٢١، ومسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١٣ من حديث هشام به.

Comments:

a. The Mother of the Believers expressed her surprise because she had never experienced anything like it. The reason being that an occurrence like this is a rarity among women, while it is a normal occurance among men.

b. Merely having a vision of something like intercourse in dreams, does not necessitate a bath; only a wet dream, i.e., the discharge of the male or female water makes it compulsory. Therefore, if traces of semen become visible on the body or clothes, a bath becomes mandatory regardless of whether, on awakening, the person concerned remembers or does not remember the dream experienced by him.

c. The Prophet ﷺ means to say that since the woman has the fluid inside her that procreates the child, it could as well be emitted in her dream, and there is no reason to feel surprised about it.

601. It was narrated from Anas that Umm Sulaim asked the Messenger of Allâh ﷺ about a woman who sees in her dream something like that which a man

٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَعَبْدُ الأَعْلَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ أُمَّ سُلَيْمٍ

sees. The Messenger of Allâh ﷺ said: "If she sees that and has a discharge, then let her perform a bath." Umm Salamah said: "O Messenger of Allâh, does that really happen?" He said: "Yes, the water of a man is thick and white and the water of a woman is thin and yellow. Whichever of them comes first or predominates, the child will resemble (that parent)." (*Sahih*)

سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَتْ ذٰلِكَ، فَأَنْزَلَتْ، فَعَلَيْهَا الْغُسْلُ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ أَيَكُونُ هٰذَا؟ قَالَ: «نَعَمْ، مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَأَيُّهُمَا سَبَقَ أَوْ عَلاَ، أَشْبَهَهُ الْوَلَدُ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل علي المرأة . . . الخ، ح:٣١١ من حديث سعيد به.

602. It was narrated from Khawlah bint Hakim that she asked the Messenger of Allâh ﷺ about a woman who sees in her dream that which a man sees. He said: "She does not have to take a bath unless she has an orgasm, just as man does not have to take a bath unless he has an orgasm." (*Da'if*)

٦٠٢ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ: «لَيْسَ عَلَيْهَا غُسْلٌ حَتَّى تُنْزِلَ. كَمَا أَنَّهُ لَيْسَ عَلَى الرَّجُلِ غُسْلٌ حَتَّى يُنْزِلَ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/٤٠٩ عن وكيع به * علي بن زيد تقدم، ح:١١٦، وتابعه عطاء الخراساني عند النسائي(١/ ١١٥، ح:١٩٨)، وعطاء كان يدلس كما في التقريب وغيره، ولم أجد تصريح سماعه، والحديث السابق:٦٠١ يغني عنه.

Chapter 108. Concerning Women Taking A Bath To Cleanse Themselves From Sexual Impurity

(المعجم ١٠٨) - بَابُ مَا جَاءَ فِي غُسْلِ النِّسَاءِ مِنَ الْجَنَابَةِ (التحفة ١٠٨)

603. It was narrated that Umm Salamah said: "I said, O Messenger of Allâh! I am a woman with tight braids. Should I undo them when I take a bath to cleanse myself from

٦٠٣ – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللهِ

ابْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ فَقَالَ: «إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَيْهِ ثَلاَثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِي عَلَيْكِ مِنَ الْمَاءِ فَتَطْهُرِينَ». أَوْ قَالَ: «فَإِذَا أَنْتِ قَدْ طَهُرْتِ».

the state of sexual impurity?" He said: "Rather it is sufficient for you to pour three handfuls of water over them, then pour water over yourself, and you will be purified," or he said: "In that case you would have become purified." (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣٠ عن ابن أبي شيبة وغيره.

Comments:

Much like men, women are also required to wet the skins of their head along with their bodies while taking a bath from sexual impurity. However, she can have the ritual shower without undoing the braids of her hair if they are bound tightly. In case the hair is loose or loosely tied, she must wash them well.

٦٠٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةَ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو يَأْمُرُ نِسَاءَهُ، [إِذَا اغْتَسَلْنَ،] أَنْ يَنْقُضْنَ رُؤُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لاِبْنِ عَمْرٍو هٰذَا، أَفَلاَ يَأْمُرُهُنَّ أَنْ يَحْلِقْنَ رُؤُوسَهُنَّ، لَقَدْ كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ، فَلاَ أَزِيدُ عَلَى أَنْ أُفْرِغَ عَلَى رَأْسِي ثَلاَثَ إِفْرَاغَاتٍ.

604. It was narrated that 'Ubaid bin 'Umair said: "Âishah heard that 'Abdullâh bin 'Amr was telling his wives to undo their braids (when they bathed). She said: 'How odd that Ibn 'Amr would do that! Why does he not tell them to shave their heads? The Messenger of Allâh ﷺ and I used to bathe from a single vessel, and I never did more than pour three handfuls of water over my head.'" (*Sahih*)

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣١ عن ابن أبي شيبة وغيره به.

(المعجم ١٠٩) - بَابُ الْجُنُبِ يَنْغَمِسُ فِي الْمَاءِ الدَّائِمِ أَيُجْزِئُهُ (التحفة ١٠٩)

Chapter 109. Is It Sufficient For One Who Is Sexually Impure To Immerse Himself In Standing Water?

٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عِيسٰى، وَ حَرْمَلَةُ ابْنُ يَحْيَـى الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا ابْنُ

605. It was narrated from Bukair bin 'Abdullâh bin Ashajj that Abu Sâ'ib, the freed slave of Hishâm

وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ: حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ»** فَقَالَ: كَيْفَ يَفْعَلُ؟ يَا أَبَا هُرَيْرَةَ! قَالَ: يَتَنَاوَلُهُ تَنَاوُلاً.

bin Zuhrah, told him that he heard Abu Hurairah say: "The Messenger of Allâh ﷺ said: 'No one of you should bathe in standing water when he is sexually impure.'" He (Abu Sâ'ib) said: "What should he do, O Abu Hurairah?" He said: "Let him take some out (and pour it over himself)." (*Sahih*)

تخريج: أخرجه مسلم، الطهارة، باب النهي عن الاغتسال في الماء الراكد، ح:٢٨٣ عن أحمد بن عيسى وغيره به.

Comments:

The rationale behind forbidding one to immerse themself in standing water for purposes of a bath is that, if person after person starts doing it, the water shall soon become unusable. Taking the water out of it for the purpose, on the other hand, will ensure that the water remains clean and useful for all.

(المعجم ١١٠) - بَابُ الْمَاءِ مِنَ الْمَاءِ (التحفة ١١٠)

Chapter 110. Water Is For Water

٦٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، و مُحَمَّدُ ابْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا غُنْدَرٌ، مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: **«لَعَلَّنَا أَعْجَلْنَاكَ؟»** قَالَ: نَعَمْ. يَا رَسُولَ اللهِ! قَالَ: **«إِذَا أُعْجِلْتَ أَوْ أُقْحِطْتَ، فَلاَ غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ»**.

606. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ passed by (the house of) one of the *Ansâr* and sent word for him to come out. He came out with his head dripping and (the Prophet ﷺ) said: "Perhaps we made you hurry?" He said: "Yes, O Messenger of Allâh." He said, "If you are hurried (by someone) or obstructed (from orgasm) and do not ejaculate, then you do not have to take a bath, but you should perform ablution." (*Sahih*)

تخريج: أخرجه البخاري، الوضوء، باب من لم ير الوضوء إلا من المخرجين من القبل والدبر، ح:١٨٠، ومسلم، الحيض، باب بيان أن الجماع كان في أول الإسلام ... الخ، ح:٣٤٥ من حديث شعبة به.

607. It was narrated that Abu Ayyub said: "The Messenger of Allâh ﷺ said: 'Water (of bath) is for water (of seminal discharge).'" (*Sahih*)

٦٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَاءُ مِنَ الْمَاءِ».

تخريج: [صحيح] أخرجه النسائي: ١/ ١١٥، الطهارة، باب الذي يحتلم ولا يرى الماء، ح: ١٩٩ من حديث سفيان به، وله شواهد عند مسلم، ح: ٣٤٣ وغيره.

Comments:

The *Ahâdíth* imply that no bath is obligatory for a man who was in the process of intercourse with his wife but had to leave it midway before ejaculation for some reason. However, the concession belongs to the early days of Islam which was later abolished. Now the ruling is that, ejaculation or no ejaculation, bath becomes obligatory by the mere consummation of the intercourse.

Chapter 111. What Was Narrated About The Obligation Of Bath When The Two Circumcised Parts Meet

(المعجم ١١١) - بَابُ مَا جَاءَ فِي وُجُوبِ الْغُسْلِ إِذَا الْتَقَى الْخِتَانَانِ (التحفة ١١١)

608. It was narrated that 'Âishah the wife of the Prophet ﷺ said: "When the two circumcised parts meet, then bath is obligatory. The Messenger of Allâh ﷺ and I did that, and we bathed." (*Sahih*)

٦٠٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الطَّنَافِسِيُّ، وَ عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ: أَخْبَرَنَا الْقَاسِمُ ابْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: إِذَا الْتَقَى الْخِتَانَانِ فَقَدْ وَجَبَ الْغُسْلُ، فَعَلْتُهُ أَنَا وَرَسُولُ اللهِ ﷺ، فَاغْتَسَلْنَا.

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ماجاء: إذا التقى الختانان وجب الغسل، ح: ١٠٨، وقال: حسن صحيح ، وصححه ابن حبان، وابن القطان.

Comments:

The expression 'When the two circumcised parts meet' means the happening of intercourse. In other words, it means that, ejaculation or no ejaculation, bath becomes an obligation the moment the pair is engaged in the sexual act.

609. Ubayy bin Ka'b said: "That was a concession that was granted in the early days of Islam, then we were commanded to have a bathe after that."[1] (*Sahih*)

٦٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ ابْنُ عُمَرَ: أَنْبَأَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ: أَنْبَأَنَا أُبَيُّ ابْنُ كَعْبٍ، قَالَ: إِنَّمَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ أُمِرْنَا بِالْغُسْلِ، بَعْدُ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء: أن الماء من الماء، ح:١١٠ من حديث يونس بن يزيد به، وقال: حسن صحيح * الزهري تابعه أبوحازم عند أبي داود، ح:٢١٥ وغيره، وصححه ابن خزيمة، وابن حبان، والدارقطني، والبيهقي.

610. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When a man sits between the four parts (arms and legs of his wife) and has intercourse with her, then bath is obligatory." (*Sahih*)

٦١٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**إِذَا جَلَسَ الرَّجُلُ بَيْنَ شُعَبِهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ**».

تخريج: أخرجه البخاري، الغسل، باب إذا التقى الختانان، ح:٢٩١، ومسلم، الحيض، باب نسخ: الماء من الماء ووجوب الغسل بالتقاء الختانين، ح:٣٤٨ من حديث هشام به، وللحديث شواهد كثيرة.

Comments:

The expression 'sits between the four parts (of the wife)' means approaching the woman for the sexual act. The Arabic expression *Jahadaha* in the context means going into the woman, which necessitates the bath whether or not ejaculation takes place.

611. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory.'" (*Da'if*)

٦١١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا الْتَقَى الْخِتَانَانِ، وَتَوَارَتِ [الْحَشَفَةُ]، فَقَدْ وَجَبَ الْغُسْلُ**».

تخريج: [إسناده ضعيف] قال البوصيري: هذا إسناد ضعيف لضعف حجاج وهو ابن أرطاة،

[1] He was referring to: 'Water is for water' as is clear from other versions of it.

وتدليسه، وقد رواه بالعنعنة ، وللحديث شواهد ضعيفة، والحديث السابق(٦٠٨) يغني عنه.

Comments:

The expression "When the two circumcised parts meet" means the same thing as the disappearance of the tip of the male organ into the female organ.

Chapter 112. One Who Has An Erotic Dream But Does Not Feel Any Wetness

(المعجم ١١٢) - بَابُ مَنِ احْتَلَمَ وَلَمْ يَرَ بَلَلاً (التحفة ١١٢)

612. It was narrated from 'Âishah that the Prophet ﷺ said: "If anyone of you wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath." *(Da'if)*

٦١٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنِ الْعُمَرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَرَأَى بَلَلاً، وَلَمْ يَرَ أَنَّهُ احْتَلَمَ، اغْتَسَلَ، وَإِذَا رَأَى أَنَّهُ قَدِ احْتَلَمَ وَلَمْ يَرَ بَلَلاً، فَلاَ غُسْلَ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في الرجل يجد البلة في منامه، ح:٢٣٦، والترمذي، ح:١١٣ من حديث حماد بن خالد به، وقال الترمذي: عبدالله (العمري) ضعفه يحيى بن سعيد القطان من قبل حفظه في الحديث .

Chapter 113. About Concealing Oneself When Taking A Bath

(المعجم ١١٣) - بَابُ مَا جَاءَ فِي الاسْتِتَارِ عِنْدَ الْغُسْلِ(التحفة ١١٣)

613. Abu Samh said: "I used to serve the Prophet ﷺ, and when he wanted to take a bath he would say: 'Turn your back to me.' So I would turn my back and hung up a cloth, and concealed him with it." *(Sahih)*

٦١٣ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، وَأَبُو حَفْصٍ، عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ، وَمُجَاهِدُ بْنُ مُوسَى قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ: أَخْبَرَنِي مُحِلُّ بْنُ خَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ، قَالَ: «وَلِّنِي» فَأُوَلِّيهِ قَفَايَ، وَأَنْشُرُ الثَّوْبَ فَأَسْتُرُهُ بِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب،

ح:٣٧٦ عن العباس وغيره، وصححه ابن خزيمة، والحاكم، والذهبي.

Comments:

It is not permissible to undress oneself in anybody else's view or presence. One can, however, undress oneself, when necessary, in loneliness or seclusion.

614. It was narrated that 'Abdullâh bin 'Hârith bin Nawfal said: "I asked whether the Messenger of Allâh ﷺ prayed voluntary prayer when travelling, but I could not find anyone to tell me until Umm Hâni' bint Abu Tâlib told me that he had come during the year of the Conquest (of Makkah). He ordered that a screen be held up, and that was done, and he took a bath; then he prayed eight *Rak'ah* (units) of voluntary prayer." (***Sahih***)

٦١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ قَالَ: سَأَلْتُ أَنَّ رَسُولَ اللهِ ﷺ سَبَّحَ فِي سَفَرٍ، فَلَمْ أَجِدْ أَحَداً يُخْبِرُنِي، حَتَّى أَخْبَرَتْنِي أُمُّ هَانِىءٍ بِنْتُ أَبِي طَالِبٍ: أَنَّهُ قَدِمَ عَامَ الْفَتْحِ، فَأَمَرَ بِسِتْرٍ فَسُتِرَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ سَبَّحَ ثَمَانِيَ رَكَعَاتٍ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب صلوة الضحى ... الخ، ح:٣٣٦ب، من حديث الزهري به بإختلاف يسير.

Comments:

The Prophet ﷺ stayed in Makkah on the occasion of its conquest in the capacity of a 'person on a journey'. In spite of it, he performed the forenoon (*Dhuha*) voluntary prayer. He, however, did not perform the *Sunnah* prayer (regular supererogatory prayer performed before and after the obligatory prayers).

615. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ said: 'No one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen.'" (***Da'if***)

٦١٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ أَبُو يَحْيَى الْحِمَّانِيُّ: حَدَّثَنَا الْحَسَنُ بْنُ عِمَارَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لاَ يَغْتَسِلَنَّ أَحَدُكُمْ بِأَرْضِ فَلاَةٍ، وَلاَ فَوْقَ سَطْحٍ لاَ يُوَارِيهِ، فَإِنْ لَمْ يَكُنْ يَرَى، فَإِنَّهُ يُرَى**».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف، أبوعبيده، قيل: لم يسمع من أبيه عبدالله بن مسعود، والحسن بن عمارة مجمع علٰى ترك حديثه.

Chapter 114. Concerning The Prohibition Of Suppressing Urine Or Feces During Prayer

(المعجم ١١٤) - بَابُ مَا جَاءَ فِي النَّهْيِ لِلْحَاقِنِ أَنْ يُصَلِّيَ (التحفة ١١٤)

616. It was narrated that 'Abdullâh bin Arqam said: "The Messenger of Allâh ﷺ said: 'If anyone of you needs to defecate and the immediate call to prayer (*Iqâmah*) is given, let him start with it (relieving himself).'" (*Sahih*)

٦١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَرَادَ أَحَدُكُمُ الْغَائِطَ، وَأُقِيمَتِ الصَّلَاةُ، فَلْيَبْدَأْ بِهِ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن، ح:٨٨ من حديث هشام به، وصححه الترمذي، وابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

The rationale behind the ruling is that if someone starts his prayer by suppressing the urge to relieve himself, he will neither feel at ease nor be able to pay due attention to the prayer which is the most important act of worship.

617. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ forbade a man to perform prayer when he was suppressing (the urge to urinate or defecate). (*Sahih*)

٦١٧ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ حَاقِنٌ.

تخريج: [صحيح] أخرجه أحمد:٥/٢٦٠ عن زيد بن الحباب به مطولاً، وقال البوصيري: هذا إسناد فيه السفر وهو ضعيف وللحديث شواهد منها الحديث الآتي(٦١٩).

618. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'No one of you should stand to pray when he feels some discomfort (because of needing to urinate or defecate).'" (*Sahih*)

٦١٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ الْأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُومُ أَحَدُكُمْ إِلَى الصَّلَاةِ وَبِهِ أَذًى».

تخريج: [صحيح] أخرجه ابن أبي شيبة:٢/٤٢٢ به، وقال البوصيري: رجاله ثقات ، وله شواهد.

619. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: "No one among the Muslims should stand to pray when he is suppressing (the need to urinate or defecate), until he has relieved himself." (*Hasan*)

٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ حَبِيبِ بْنِ صَالِحٍ، [عَنْ يَزِيدِ ابْنِ شُرَيْحٍ] عَنْ أَبِي حَيٍّ الْمُؤَذِّنِ، عَنْ ثَوْبَانَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «**لاَ يَقُومُ أَحَدٌ مِنَ الْمُسْلِمِينَ وَهُوَ حَاقِنٌ حَتَّى يَتَخَفَّفَ**».

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن؟، ح:٩٠، وحسنه الترمذي، ح:٣٥٧، والبغوي.

Chapter 115. What Was Narrated Concerning The Bleeding Woman Who Has Counted The Days Of Her Period Before Her Flow Of Blood Became Continuous

(المعجم ١١٥) - **بَابُ مَا جَاءَ فِي الْمُسْتَحَاضَةِ الَّتِي قَدْ عَدَّتْ أَيَّامَ أَقْرَائِهَا قَبْلَ أَنْ يَسْتَمِرَّ بِهَا الدَّمُ** (التحفة ١١٥)

620. It was narrated from 'Urwah bin Zubair that Fâtimah bint Abi Hubaish narrated to him that she went to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said: "Rather that is a vein, so look and see when your period comes, then do not perform the prayer. When the period is over, then purify yourself and perform the prayer between one period to the next." (*Da'if*)

٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّمَا ذٰلِكَ عِرْقٌ، فَانْظُرِي إِذَا أَتَى قَرْؤُكِ فَلاَ تُصَلِّي، فَإِذَا مَرَّ الْقَرْءُ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٨٠ من حديث الليث به * المنذر لم يوثقه غير ابن حبان، وقال الذهبي: لا يعرف .

Comments:

a. 'That is a vein' means it is a ailment, not the regular menstrual blood. As such the rules governing the routine period do not apply to it.
b. A woman suffering from bleeding out of her ordinary periods must also take a bath at the end of the menstruation period, like a normal woman and thereafter start praying like a normal woman. She can also go to the mosque,

read the Qur'ân and let the husband have intercourse with her, and do all things that are forbidden during the monthly period for a woman.

621. It was narrated that 'Âishah said: "Fâtimah bint Abi Hubaish came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ! I am a woman who bleeds continuously and never becomes pure, should I give up the prayer?' He said: 'No, rather that is a vein and it is not menstruation. When the time of your period comes, leave off the prayer, and when it is over, take a bath and wash the blood from yourself and perform the prayer.'' This is the *Hadith* of Waki'. (***Sahih***)

٦٢١ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: **«لاَ، إِنَّمَا ذٰلِكَ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي»**. هٰذَا حَدِيثُ وَكِيعٌ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٣ من حديث وكيع وحماد بن زيد به.

622. It was narrated that Umm Habibah bint Jahsh said: "I used to bleed continuously and heavily. I went to the Prophet ﷺ asking him for advice and telling him (about my situation). I found him with my sister Zainab and said: 'O Messenger of Allâh! I need to ask you something.' He said: 'What is it?' I said: 'I bleed continuously and heavily, and that is keeping me from prayer and fasting. What do you command me to do about it?' He said: 'I advise you to use a piece of cotton, for that will take away the blood.' I said: 'It is more than that.''' And he mentioned something like the *Hadith* of Sharik (below). (***Da'if***)

٦٢٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - إِمْلاَءً عَلَيَّ مِنْ كِتَابِهِ، وَكَانَ السَّائِلُ غَيْرِي: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عُمَرَ بْنِ طَلْحَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ جَحْشٍ قَالَتْ: كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً طَوِيلَةً، قَالَتْ: فَجِئْتُ إِلَى النَّبِيِّ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ، قَالَتْ فَوَجَدْتُهُ عِنْدَ أُخْتِي زَيْنَبَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، قَالَ: **«وَمَا هِيَ؟ أَيْ هَنْتَاهْ»** قُلْتُ: إِنِّي أُسْتَحَاضُ حَيْضَةً طَوِيلَةً كَبِيرَةً، وَقَدْ مَنَعَتْنِي الصَّلاَةَ وَالصَّوْمَ، فَمَا تَأْمُرُنِي فِيهَا؟ قَالَ: **«أَنْعَتُ لَكِ الْكُرْسُفَ، فَإِنَّهُ يُذْهِبُ**

الدَّمَ». قُلْتُ: هُوَ أَكْثَرُ، فَذَكَرَ نَحْوَ حَدِيثِ شَرِيكٍ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب ما روي أن المستحاضة تغتسل لكل صلوة، ح:٢٨٨ من حديث ابن عقيل به * وابن عقيل ضعيف تقدم، ح:٣٩٠.

Comments:

'Use a piece of cotton' means: I advise you to put some cotton on the blood spot, and tie it with a piece of cloth so that the blood gets absorbed in the cotton, and does not intermittently spoil your clothes, and you are able to perform prayer etc., with perfect ease.

623. It was narrated that Umm Salamah said: "A woman asked the Prophet ﷺ: 'I bleed continuously and do not become pure. Should I give up the prayer?' He said: 'No, but leave off praying for the number of days and nights that you used to menstruate.'" (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said in his *Hadith*: "Estimate the number of days in the month, then take a bath and cover your private part with a cloth and perform prayer." **(*Da'if*)**

٦٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «**لاَ، وَلٰكِنْ دَعِي قَدْرَ الأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ**». قَالَ أَبُو بَكْرٍ فِي حَدِيثِهِ: «**وَقَدْرَهُنَّ مِنَ الشَّهْرِ، ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ، وَصَلِّي**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٧٦ من حديث عبيدالله به، إلا أنه قال: عن سليمان عن رجل من الأنصار * والرجل مجهول، والله أعلم.

Comments:

Just like the woman's bleeding out of periods, if a person is suffering from some other condition that invalidates his ablution', such as frequent passing of wind, or involuntary dripping of urine, then the person concerned is to be regarded as exempt from normal rules of *Shari'ah*. In such cases he is not to shun his prayers but to perform fresh ablution for each prayer, and complete the entire cycle of his prayer including his *Sunnah* (supererogatory) and *Nafl* (voluntary) prayers.

624. It was narrated that 'Âishah said: "Fâtimah bint Abi Hubaish came to the Prophet ﷺ and said: 'O Messenger of Allâh! I am a woman who bleeds continuously and never becomes pure. Should I give up prayer?' He said: 'No, that is just a vein and is not menstruation. Do not perform prayer during the days of your period, then take a bath, and perform ablution for each prayer, even if drops of blood fall on the mat.'" *(Da'if)*

٦٢٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَ أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ الصَّلاَةَ؟ قَالَ: «لاَ، إِنَّمَا ذٰلِكِ عِرْقٌ، وَلَيْسَ بِالْحَيْضَةِ، اجْتَنِبِي الصَّلاَةَ أَيَّامَ مَحِيضِكِ، ثُمَّ اغْتَسِلِي وَتَوَضَّئِي لِكُلِّ صَلاَةٍ، وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب من قال تغتسل من طهر إلى طهر، ح:٢٩٨، وضعفه يحي القطان وابن معين * الأعمش تقدم، ح:١٧٨، وحبيب، ح:٣٨٣ عنعنا.

Comments:

It is preferable for a woman undergoing the phase of bleeding out of periods, to perform two prayers at a time with one bath. Alternately, it is enough that she just makes the ablution for each prayers.

625. It was narrated from 'Adiyy bin Thâbit, from his father, from his grandfather, that the Prophet ﷺ said: "The woman who experiences irregular non-menstrual bleeding should leave prayer during the days of her period, then she should take a bath, and perform ablution for each prayer, and she should fast and perform the prayer." *(Da'if)*

٦٢٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْمَاعِيلُ بْنُ مُوسٰى، قَالاَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ، وَتَصُومُ وَتُصَلِّي».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، الباب السابق، ح:٢٩٧، وضعفه * أبواليقظان ابن عمير تقدم، ح:١٥٦، وشيخه مجهول الحال، راجع التقريب وغيره.

Chapter 116. Concerning The Woman Who Is Confused About Her Bleeding And Does Not Know The Days Of Her Cycle

(المعجم ١١٦) - بَابُ مَا جَاءَ فِي الْمُسْتَحَاضَةِ إِذَا اخْتَلَطَ عَلَيْهَا الدَّمُ فَلَمْ تَقِفْ عَلَى أَيَّامِ حَيْضِهَا (التحفة ١١٦)

626. It was narrated from 'Urwah bin Zubair and 'Amrah bint 'Abdur-Rahmân that 'Âishah the wife of the Prophet ﷺ said: "Umm Habibah bint Jahsh experienced prolonged non-menstrual bleeding for seven years when she was married to 'Abdur-Rahmân bin 'Awf. She complained about that to the Prophet ﷺ and the Prophet ﷺ said: 'That is not menstruation, rather it is a vein, so when the time of your period comes, leave the prayer, and when it is over, take a bath and perform prayer.'" 'Âishah said: "She used to bathe for every prayer and then perform the prayer. She used to sit in a washtub belonging to her sister Zainab bint Jahsh and the blood would turn the water red." (*Sahih*)

٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، وَهِيَ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، سَبْعَ سِنِينَ، فَشَكَتْ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَإِنَّمَا هُوَ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَصَلِّي**».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ، ثُمَّ تُصَلِّي، وَكَانَتْ تَقْعُدُ فِي مِرْكَنٍ لِأُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ.

تخريج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح:٣٢٧، ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٤ من حديث الزهري به.

Comments:

a. 'When the time of your period comes' means when there come the days of your menstruation before you developed the present condition.

b. Taking a bath separately for each prayer was Umm Habibah bint Jahsh's independent judgment. The *Ahâdith* of the Prophet ﷺ speak of only one obligatory bath to be done by women at the end of their period of menstruation.

Chapter 117. Concerning A Virgin Who Starts To Experience Prolonged Non-Menstrual Bleeding, Or If She Has A Regular Period But Forgets It

(المعجم ١١٧) - بَابُ مَا جَاءَ فِي الْبِكْرِ إِذَا ابْتَدَأَتْ مُسْتَحَاضَةً أَوْ كَانَ لَهَا أَيَّامُ حَيْضٍ فَنَسِيَتْهَا (التحفة ١١٧)

627. It was narrated from Hamnah bint Jahsh that she experienced prolonged non-menstrual bleeding during the time of the Messenger of Allâh ﷺ. She came to the Messenger of Allâh ﷺ and said: "I am suffering prolonged and painful bleeding." He said: "Fill it with a pad of cloth." She said: "It is worse than that, it is flowing copiously." He said: "Then bind yourself with a cloth and observe your menses for six or seven days, in the knowledge of Allâh, then have a bath and perform prayer and fast for twenty-three or twenty-four days. Delay *Zuhr* and bring *'Asr* forward, and take (one) bath for both, and delay *Maghrib* and bring *'Ishâ'* forward, and have (one) bath for both. This is what I prefer of the two matters.'" ***(Da'if)***

٦٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ أَنَّهَا اسْتُحِيضَتْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنِّي اسْتُحِضْتُ حَيْضَةً مُنْكَرَةً شَدِيدَةً، قَالَ لَهَا: «احْتَشِي كُرْسُفاً» قَالَتْ لَهُ: إِنَّهُ أَشَدُّ مِنْ ذٰلِكَ، إِنِّي أَثُجُّ ثَجًّا. قَالَ: «تَلَجَّمِي وَتَحَيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللهِ سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ، ثُمَّ اغْتَسِلِي غُسْلاً، فَصَلِّي وَصُومِي ثَلاَثَةً وَعِشْرِينَ، أَوْ أَرْبَعَةً وَعِشْرِينَ، وَأَخِّرِي الظُّهْرَ وَقَدِّمِي الْعَصْرَ، وَاغْتَسِلِي لَهُمَا غُسْلاً، وَأَخِّرِي الْمَغْرِبَ وَعَجِّلِي الْعِشَاءَ، وَاغْتَسِلِي لَهُمَا غُسْلاً، وَهٰذَا أَحَبُّ الأَمْرَيْنِ إِلَيَّ».

تخريج: [ضعيف] تقدم، ح: ٦٢٢.

Comments:

a. The Arabic expression *Fi 'ilm-i-llâh* (literally, in Allâh's knowledge) used by the Prophet ﷺ in his reply means: Reckon the days of your impurity according to your best judgment, and put your trust in Allâh who knows perfectly well your limitations in keeping count of your days. He will surely forgive any genuine mistake made by you in reckoning the days of your purity and impurity.

b. The expression 'This is what I prefer of the two matters' conveys the idea that three bathes in a day is not a binding necessity. The Prophet ﷺ,

however, preferred it because it ensures greater cleanliness and purity.

Chapter 118. What Was Narrated About Menstrual Blood That Gets On Clothing

(المعجم ١١٨) - بَابٌ: فِي مَا جَاءَ فِي دَمِ الْحَيْضِ يُصِيبُ الثَّوبَ (التحفة ١١٨)

628. It was narrated that Umm Qais bint Mihsan said: "I asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothing. He said, 'Wash it with water and lote leaves, and rub it, even with a piece of stick.'" (*Sahih*)

٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ ثَابِتِ بْنِ هُرْمُزَ أَبِي الْمِقْدَامِ، عَنْ عَدِيِّ بْنِ دِينَارٍ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ، قَالَ: «اغْسِلِيهِ بِالْمَاءِ وَالسِّدْرِ، وَحُكِّيهِ وَلَوْ بِضِلَعٍ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب المرأة تغسل ثوبها الذي تلبسه في حيضها، ح:٣٦٣ من حديث يحيٰ به، وصححه ابن خزيمة، وابن حبان.

Comments:

a. This shows that menstrual blood is impure and must be washed off.
b. At times, mere washing with plain water does not remove the blood spot. The clothing should, therefore, be rubbed to clean it. Any faint impression still lurking on the garment after one's best effort is condonable. The Arabic word *Dila'i* (literally a rib) used by the Prophet ﷺ as a rubbing agent here means any thin and semi-long twig or piece of wood.

629. It was narrated that Asmâ' bint Abi Bakr Siddiq said: "The Messenger of Allâh ﷺ was asked about menstrual blood that gets on clothing. He said: 'Rub it off, wash it and perform prayer in (the garment).'" (*Sahih*)

٦٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ. قَالَ: «اقْرُصِيهِ وَاغْسِلِيهِ وَصَلِّي فِيهِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٧،٣٠٧، ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح:٢٩١ من حديث هشام به.

630. It was narrated that 'Âishah the wife of the Prophet ﷺ said:

٦٣٠ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ

وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتَحِيضُ ثُمَّ تَقْرُصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طُهْرِهَا فَتَغْسِلُهُ وَتَنْضِحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

"One of us used to menstruate, then rub the blood off her garment when she became pure again, and wash it, and sprinkle water over the rest of the garment, then perform prayer in it." (*Sahih*)

تخريج: أخرجه البخاري، الحيض، باب غسل دم المحيض، ح:٣٠٨ من حديث ابن وهب به.

Comments:

The clothing on the woman's body during the period, if free from any trace of blood, is perfectly pure. If smeared with blood, washing will turn it clean. As such there should be no hitch in performing prayer with such clothes on. It is also perfectly in order if separate clothes are used during those particular days by the ladies. (*Bukhâri*: 323)

Chapter 119. The Menstruating Woman Does Not Have To Make Up For The Prayer She Missed

(المعجم ١١٩) - **بَابُ الْحَائِضِ لَا تَقْضِي الصَّلَاةَ** (التحفة ١١٩)

٦٣١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتْهَا: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ قَالَتْ لَهَا عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ النَّبِيِّ ﷺ ثُمَّ نَطْهُرُ، وَلَمْ يَأْمُرْنَا بِقَضَاءِ الصَّلَاةِ.

631. It was narrated from 'Âishah that a woman asked her: "Does a woman who menstruates have to make up for the prayers she misses?" 'Âishah said to her: "Are you a Haruriyyah?[1] We used to menstruate with the Prophet ﷺ then become pure, and he did not tell us to make up for the prayers we missed." (*Sahih*)

تخريج: أخرجه البخاري، الحيض، باب لا تقضي الحائض الصلوة، ح:٣٢١ من حديث قتادة، ومسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلوة، ح:٣٣٥ من حديث معاذة به.

Comments:

a. Women are not allowed to perform prayer during their monthly course period (*Bukhâri*: 304). All Muslims, with the exception of Khârijites are agreed on this point. This is the reason why 'Âishah ؓ asked the woman

[1] Meaning from the *Khawârij*, taken from Harura' the location where they originated.

questioner in surprise if she was a Khârijite because it is only they who ask such questions.

b. It is a special favor of Allâh on women that He did not command them to make up for the missed prayers, for it would surely be quite a difficult task for them to make good their missed eight to ten days of ritual prayers each month. Fasts, on the other hand, come only once in a year, and it is not such a great task to fast for the missed eight to ten days during the course of the coming eleven months.

Chapter 120. A Menstruating Woman Taking Something From The Mosque

(المعجم ١٢٠) - بَابُ الْحَائِضِ تَتَنَاوَلُ الشَّيْءَ مِنَ الْمَسْجِدِ (التحفة ١٢٠)

632. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'Get me a mat from the mosque.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'" (*Sahih*)

٦٣٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَهِيِّ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

تخريج: [صحيح] أخرجه أحمد:٦/١٠٦ بإسناد صحيح عن عبدالله البهي قال: حدثتني عائشة أن رسول الله ﷺ كان في المسجد فقال للجارية: ناوليني الخمرة .

Comments:

a. Women in the state of menstruation or *Nifâs* (postnatal bleeding) are prohibited from entering the mosque.

b. It is a different matter if a woman, standing outside the precincts of the mosque takes something of necessity from, or put it inside the mosque, since this action, not falling under the definition of 'entering the mosque,' is perfectly in order.

633. It was narrated that 'Âishah said: "The Prophet ﷺ used to bring his head close to me when I was menstruating and he was in *I'tikâf* (seclusion in a mosque for the purpose of worship), and I would wash it and comb his hair." (*Sahih*)

٦٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُدْنِي رَأْسَهُ إِلَيَّ وَأَنَا حَائِضٌ، وَهُوَ مُجَاوِرٌ، - تَعْنِي: مُعْتَكِفاً، - فَأَغْسِلُهُ وَأُرَجِّلُهُ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٥ من حديث هشام به، وسيأتي:١٧٧٨، وعن ابن جريج، ح:٢٩٦، ومسلم، الحيض، باب جواز غسل الحائض . . . الخ، ح:٢٩٩ عن زهير بن معاوية، كلاهما عن هشام به.

Comments:

a. A man in a state of *I'tikâf* (seclusion in a mosque for worship) is not allowed to come out of the mosque without a genuine excuse or pressing necessity.

b. Peeping the head out of the mosque does not fall under the definition of coming out of the mosque.

634. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to put his head in my lap when I was menstruating and recite Qur'ân." (*Sahih*)

٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، [عَنْ] عَائِشَةَ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي وَأَنَا حَائِضٌ، وَيَقْرَأُ الْقُرْآنَ.

تخريج: أخرجه البخاري، الحيض، باب قراءة الرجل في حجر امرأته وهي حائض، ح:٢٩٧ وح:٧٥٤٩، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٣٠١ من حديث منصور به.

Comments:

a. It also confirms the fact that the entire body of a menstruating woman is pure, the only exception being the part connected with the 'blood'.

b. Rules for reciting the Qur'ân from memory are different from those relating to the touching of the Noble Book for that purpose.

Chapter 121. What A Man May Do With His Wife When She Is Menstruating

(المعجم ١٢١) - بَابُ مَا لِلرَّجُلِ مِنِ امْرَأَتِهِ إِذَا كَانَتْ حَائِضًا (التحفة ١٢١)

635. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself if the bleeding was heavy, then he would embrace her. And who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?" (*Sahih*)

٦٣٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو الأَحْوَصِ، [عَنْ] عَبْدِ الْكَرِيمِ؛ ح: وَحَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ؛ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضاً، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ

رَسُولُ اللهِ ﷺ يَمْلِكُ إِرْبَهُ؟

تخريج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح:٣٠٢، ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ من حديث علي بن مسهر به.

Comments:

a. Having sex with a menstruating woman is prohibited in Islam.

b. Short of the intercourse, all other things like embracing her or kissing her etc., are perfectly in order.

c. *Mubâsharah* in Arabic means either (i) having sex or (ii) simply embracing and caressing the wife. Here it is used in the latter sense.

636. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself, then he would embrace her." (*Sahih*)

٦٣٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا حَاضَتْ، أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَأْتَزِرَ بِإِزَارٍ، ثُمَّ يُبَاشِرُهَا.

تخريج: أخرجه البخاري، الحيض، باب مباشرة الحائض، ح:٣٠٠، ٢٠٣٠، ٢٠٣١، ومسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ من حديث منصور به.

637. It was narrated that Umm Salamah said: "I was with the Messenger of Allâh ﷺ under his blanket, then I felt that I was menstruating as women do, so I slipped out from under the cover. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'I feel that I am menstruating as women do.' He said: 'That is what Allâh has decreed for the daughters of Âdam.' So I slipped out and sorted myself out, then I came back, and the Messenger of Allâh ﷺ said to me: 'Come under the cover with me,' so I went in with him.'" (*Hasan*)

٦٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي لِحَافِهِ، فَوَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ، فَانْسَلَلْتُ مِنَ اللِّحَافِ، فَقَالَ رَسُولُ اللهِ ﷺ: **«أَنَفِسْتِ؟»** قُلْتُ: وَجَدْتُ مَا تَجِدُ النِّسَاءُ مِنَ الْحَيْضَةِ، قَالَ: **«ذٰلِكَ مَا كَتَبَ اللهُ عَلَى بَنَاتِ آدَمَ»**، قَالَتْ: فَانْسَلَلْتُ، فَأَصْلَحْتُ مِنْ شَأْنِي، ثُمَّ رَجَعْتُ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: **«تَعَالَيْ فَادْخُلِي مَعِي فِي اللِّحَافِ»**. قَالَتْ: فَدَخَلْتُ مَعَهُ.

تخريج: **[إسناده حسن]** أخرجه أحمد:٦/ ٢٩٤ من حديث محمد بن عمرو به، وقال

البوصيري: هذا إسناد صحيح رجاله ثقات .

Comments:

'Sorted myself out' means took due precaution against defiling my clothes from impurity.

638. It was narrated from Mu'âwiyah bin Abu Sufyân that he asked Umm Habibah, the wife of the Prophet ﷺ: "What did you used to do with the Messenger of Allâh ﷺ when you were menstruating?" She said: "If it was at the beginning of the period when the bleeding is heavy, we would tie the waist-wrapper tightly around our thighs, then lie down with the Messenger of Allâh ﷺ." (*Sahih*)

٦٣٨ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ ابْنِ حُدَيْجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَ، سَأَلْتُهَا: كَيْفَ كُنْتِ تَصْنَعِينَ مَعَ رَسُولِ اللهِ ﷺ فِي الْحَيْضَةِ؟ قَالَتْ: كَانَتْ إِحْدَانَا، فِي فَوْرِهَا أَوَّلَ مَا تَحِيضُ، تَشُدُّ عَلَيْهَا إِزَاراً إِلَى أَنْصَافِ فَخِذَيْهَا، ثُمَّ تَضْطَجِعُ مَعَ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٣٢٥ عن محمد بن سلمة به * ابن إسحاق تابعه ليث بن سعد، انظر، ح: ٥٤٠.

Chapter 122. Prohibition Of Sexual Intercourse With A Menstruating Woman

(المعجم ١٢٢) - بَابُ النَّهْيِ عَنْ إِتْيَانِ الْحَائِضِ (التحفة ١٢٢)

639. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.'" (*Hasan*)

٦٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ حَكِيمٍ الأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَتَىٰ حَائِضاً، أَوِ امْرَأَةً فِي دُبُرِهَا، أَوْ كَاهِناً، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ».

تخريج: [حسن] أخرجه أبوداود، الكهانة والتطير، باب في الكهان، ح: ٣٩٠٤، والترمذي، ح: ١٣٥، وذكر كلامًا في تعليله * حكيم الأثرم وثقه الجمهور، ولحديثه شواهد عند مسلم وغيره.

Comments:

a. Allâh has appointed a natural channel for satisfying men's sexual urge with

women. It is a channel that would breed offsprings. The anus is not the place for the purpose. It is unnatural to use it the way the inhabitants of Sodom did among whom the Prophet Lut ﷺ was sent as a warner.

b. A *Kâhin* (fortuneteller) is one who claims to know the future of the people. In our part of the world people practising *Nujum* (astrology), *Ramal* (foretelling by figures) and *Jafar* (art of prediction) all belong to the same category which the Messenger of Allâh ﷺ has denounced and warned against.

Chapter 123. The Expiation For One Who Has Sexual Intercourse With A Menstruating Woman

(المعجم ١٢٣) - بَابٌ: فِي كَفَّارَةِ مَنْ أَتَى حَائِضًا (التحفة ١٢٣)

640. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said concerning one who has intercourse with a woman when she is menstruating: "Let him give a Dinâr or half a Dinâr in charity." (*Sahih*)

٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فِي الَّذِي يَأْتِي امْرَأَتَهُ، وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب في إتيان الحائض، ح:٢٦٤ من حديث يحيى به، وصححه أحمد، والحاكم، والذهبي وغيرهم.

Comments:

a. Dinâr was a gold coin used in the days of the Prophet ﷺ in Arabia. It measured about 4.4 grams. It is is, therefore, incumbent, in the light of the *Hadíth*, on any one committing this act to give in charity a price equivalent to 4.4 grams of gold to a person who is deserving, poor and hard-pressed.

b. Some scholars from among the pious predecessors have reconciled the apparent difference between the figures of one Dinâr and half a Dinâr, by suggesting that one Dinâr of charity is expiation for committing the act in the early stages of menstruation when blood is reddish in colour, while half a Dinâr is for doing it in the later stages when the blood colour is yellowish. Some other scholars have suggested that it depends on your capacity. If well-to-do, give a full Dinâr, if hard-pressed, give just half a Dinâr.

Chapter 124. How A Menstruating Woman Should Bathe

(المعجم ١٢٤) - بَابٌ: فِي الْحَائِضِ كَيْفَ تَغْتَسِلُ (التحفة ١٢٤)

641. It was narrated from 'Âishah that the Prophet ﷺ said to her,

٦٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ

when she was menstruating: "Undo your braids and bathe." (*Sahih*)

(A narrator) 'Ali said in his narration: "Undo your head."

ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، وَكَانَتْ حَائِضاً: «انْقُضِي شَعْرَكِ وَاغْتَسِلِي».

قَالَ عَلِيٌّ فِي حَدِيثِهِ: «انْقُضِي رَأْسَكِ».

تخريج: [**إسناده صحيح**] أخرجه ابن أبي شيبة: ١/ ٧٩ به، وصححه المجد ابن تيمية وغيره، وأصله في الصحيحين.

Comments:

'Undo your head' means: Undo the braids of your hair or plaits and wash your head. The ruling does not apply to a bath from sexual impurity. (Compare previous *Ahâdith* 603 & 604).

642. It was narrated from 'Âishah that Asmâ' asked the Messenger of Allâh ﷺ about bathing after one's period. He said: "One of you should take her water and lote leaves, and purify herself, and purify herself well, or thoroughly. Then she should pour water over her head and rub it vigorously so that the water reaches the roots of her hair. Then she should take a piece of cotton perfumed with musk and purify herself with it." Asmâ' said: "How should I purify myself with it?" He said: "*Subhân Allâh!* purify yourself with it!" 'Âishah said, as if whispering to her: "Wipe away the traces of blood with it." Then she (Asmâ') asked him about bathing to cleanse oneself from sexual impurity. He said: "One of you should take her water, and purify herself, and purify herself well, or thoroughly. She should pour water over her head and rub it so that water reaches the roots of her hair, then she should pour water over her body." 'Âishah

٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ قَالَ: سَمِعْتُ صَفِيَّةَ تُحَدِّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْغُسْلِ مِنَ الْمَحِيضِ، فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ، أَوْ تَبْلُغُ فِي الطُّهُورِ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَدْلُكُهُ دَلْكاً شَدِيداً، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مُمَسَّكَةً [فَتَطْهُرُ] بِهَا»، قَالَتْ أَسْمَاءُ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: «سُبْحَانَ اللهِ تَطَهَّرِي بِهَا» قَالَتْ عَائِشَةُ: - كَأَنَّهَا تُخْفِي ذٰلِكَ - [تَتَبَّعِي] بِهَا أَثَرَ الدَّمِ، قَالَتْ: وَسَأَلَتْهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا فَتَطْهُرُ، فَتُحْسِنُ الطُّهُورَ أَوْ تَبْلُغُ فِي الطُّهُورِ، حَتَّى تَصُبَّ الْمَاءَ عَلَى رَأْسِهَا فَتَدْلُكُهُ حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُفِيضُ الْمَاءَ عَلَى جَسَدِهَا». فَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ! لَمْ يَمْنَعْهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

said: "How good were the women of the *Ansâr*! For they did not let shyness keep them from understanding their religion properly." (***Sahih***)

تخريج: أخرجه مسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصةً من مسك في موضع الدم، ح:٣٣٢(ج) من ابن بشار وغيره به.

Comments:

a. A bath from the impurity of menses needs more elaborate cleaning than a bath from the impurity of intercourse because the frequency of the former is less than that of the latter.

b. Putting lote leaves in boiling water makes it a better detergent.

c. Applying perfume on the particular spot is meant to remove any unwelcome smell.

Chapter 125. What Was narrated Concerning Eating With A Menstruating Woman

(المعجم ١٢٥) - **بَابُ مَا جَاءَ فِي مُؤَاكَلَةِ الْحَائِضِ وَسُؤْرِهَا** (التحفة ١٢٥)

643. It was narrated that 'Âishah said: "I used to eat the meat from a bone when I was menstruating, then the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been, and I was menstruating." (***Sahih***)

٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ، فَيَأْخُذُهُ رَسُولُ اللهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي، وَأَشْرَبُ مِنَ الْإِنَاءِ، فَيَأْخُذُهُ رَسُولُ اللهِ ﷺ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي، وَأَنَا حَائِضٌ.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٣٠٠ من حديث المقدام به.

Comments:

a. It shows that the body of a menstruating woman is pure, and the impurity in essence is 'legal' except for the blood whose impurity is perceivable.

b. The mouth and saliva of a menstruating woman is also pure. It is perfectly in order to eat and drink from the food and water left over by her.

644. It was narrated from Anas that the Jews would not sit with a

٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو

menstruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allâh ﷺ, then Allâh revealed the words: "They ask you concerning menstruation. Say: that is a harmful thing, therefore, keep away from women during menses."[1] The Messenger of Allâh ﷺ said: "Do everything except sexual intercourse." (*Sahih*)

الْوَلِيدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا لاَ يَجْلِسُونَ مَعَ الْحَائِضِ فِي بَيْتٍ، وَلاَ يَأْكُلُونَ وَلاَ يَشْرَبُونَ. قَالَ: فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللهُ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢]. فَقَالَ رَسُولُ اللهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْجِمَاعَ».

تخريج: أخرجه مسلم، الحيض، الباب السابق، ح:٣٠٢ من حديث حماد به مطولاً.

Comments:

a. Islam attaches the highest importance to cleanliness and purity. It is, nevertheless, free from the strict laws of the Jews. Hence it is that, except sexual intercourse (which is prohibited during the monthly course and days of impurity after childbirth), all other activities — sitting together, eating and drinking together, kissing each other, and sharing the bed together — are all permissible in Islam.

b. Should a person feel that, while embracing his wife, he might not be able to keep a check on his passion and might feel tempted to commit the prohibited, he would be well advised not to avail the juridical licence but try to avoid being too intimate with his wife during that period.

Chapter 126. Concerning Menstruating Women Keeping Away From the Mosque

(المعجم ١٢٦) - **بَابٌ: فِي مَا جَاءَ فِي اجْتِنَابِ الْحَائِضِ الْمَسْجِدَ** (التحفة ١٢٦)

645. It was narrated that Jasrah said: "Umm Salamah told me: 'The Messenger of Allâh ﷺ entered the courtyard of this mosque and called out at the top of his voice: "The mosque is not permissible for anyone who is sexually impure or any woman who is menstruating." (*Da'if*)

٦٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ أَبِي الْخَطَّابِ الْهَجَرِيِّ، عَنْ مَحْدُوجٍ الذُّهْلِيِّ، عَنْ جَسْرَةَ قَالَتْ: أَخْبَرَتْنِي أُمُّ سَلَمَةَ، قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ صَرْحَةَ هٰذَا الْمَسْجِدِ، فَنَادَى بِأَعْلَىٰ صَوْتِهِ: «إِنَّ الْمَسْجِدَ لاَ يَحِلُّ لِجُنُبٍ

[1] *Al-Baqarah* 2:222.

وَلاَ حَائِضٍ».

تخريج: [**إسناده ضعيف**] أخرجه المزي في تهذيب الكمال: ٢٧/ ٢٧١، ٢٧٢ ترجمة محدوج من حديث أبي نعيم به مطولاً * أبوالخطاب وشيخه مجهولان (تقريب)، والحديث ضعفه صاحب الزوائد، وحديث أبي داود(٣٣٢) يغني عنه.

Comments:

Scholars have divergent views on this *Hadith*. Some of them regard its chain of transmission as 'Weak' while others consider it of the category of *Hasan* (Good) because of other supporting evidences. There is, however, a consensus among the scholars that the ruling contained in the *Hadith* is valid and binding.

Chapter 127. Concerning What A Woman Sees Of Yellowish Or Brownish Discharge After Her Period Is Over

(المعجم ١٢٧) - بَابُ مَا جَاءَ فِي الْحَائِضِ تَرَى بَعْدَ الطُّهْرِ الصُّفْرَةَ وَالْكُدْرَةَ (التحفة ١٢٧)

646. It was narrated from Umm Bakr that she was told that 'Âishah said: "The Messenger of Allâh ﷺ said concerning a woman who sees that which causes her doubt (i.e. some bleeding) after she becomes pure: 'That is a vein or veins.'" (*Da'if*)

Muhammad bin Yahya said: "What was meant by 'after she becomes pure' is after having a bath (following the end of her period)."

٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ شَيْبَانَ النَّحْوِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ بَكْرٍ أَنَّهَا أُخْبِرَتْ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ فِي الْمَرْأَةِ تَرَى مَا يَرِيبُهَا بَعْدَ الطُّهْرِ قَالَ: «إِنَّمَا هِيَ عِرْقٌ أَوْ عُرُوقٌ».

قَالَ مُحَمَّدُ بْنُ يَحْيَى: يُرِيدُ بَعْدَ الطُّهْرِ بَعْدَ الْغُسْلِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب ما روى أن المستحاضة تغتسل لكل صلوة، ح: ٢٩٣ من حديث يحيى به، والبيهقي: ١/ ٣٣٧ من حديث شيبان به * أم بكر مجهولة الحال، وللحديث شواهد.

647. It was narrated that Umm 'Atiyyah said: "We did not think anything of the yellowish or brownish discharge." (*Sahih*)

(Another chain) It was narrated that Umm 'Atiyyah said: "We did

٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمْ نَكُنْ نَرَى الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الرَّقَاشِيُّ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا لاَ نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئاً.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: وُهَيْبٌ أَوْلاَهُمَا، عِنْدَنَا بِهٰذَا.

not think that the yellowish or brownish discharge counted for anything."

Muhamamd bin Yahya said: "Wuhaib (who narrated the second version) is the better of them with this according to us."

تخريج: أخرجه البخاري، الحيض، باب الصفرة والكدرة في غير أيام الحيض، ح:٣٢٦ من حديث أيوب به، الحديث الأول والثاني أيضًا صحيح.

Comments:

The narrator means to say that they (the women in those days) did not consider it a part of menstruation. The previous *Hadith* has already indicated that the ruling belongs to the time following the bath at the end of the period. However, if the yellowish or brownish discharge is once again followed by the red fluid, then it shall be considered a part of menstruation.

Chapter 128. How Long Should Women In Postnatal Bleeding Wait (Before Praying, etc.)?

(المعجم ١٢٨) - بَابُ النُّفَسَاءِ كَمْ تَجْلِسُ (التحفة ١٢٨)

٦٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ، عَنْ عَلِيِّ بْنِ عَبْدِ الأَعْلَىٰ، عَنْ أَبِي سَهْلٍ، عَنْ مُسَّةَ الأَزْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ تَجْلِسُ أَرْبَعِينَ يَوْماً، وَكُنَّا نَطْلِي وُجُوهَنَا بِالْوَرْسِ مِنَ الْكَلَفِ.

648. It was narrated that Umm Salamah said: "At the time of the Messenger of Allâh ﷺ, women in postnatal bleeding (after childbirth) used to wait for forty days, and we used to put *Wars*[1] on our faces because of freckles." (***Hasan***)

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب ماجاء في وقت النفساء، ح:٣١١ من حديث علي بن عبدالأعلى به، وصححه الحاكم، والذهبي، وحسنه النووي.

Comments:

a. *Nifâs* is the blood secreted from inside a woman after childbirth. Scholars have divergent views about its maximum duration. A majority of them are inclined towards considering it for forty days. In case the flow of blood persists beyond that period, then technically it is not postnatal bleeding but vaginal secretion other than postnatal bleeding. In this condition the woman must bathe and start performing devotional acts like prayers and fasting. If

[1] See no. 466.

bleeding stops earlier than forty days, then abstinence from the aforementioned rituals is not needed, and normal devotional activities can be restarted after taking the bath.

b. *Wars,* as explained under *Hadith* 466, is a yellowish plant from Yemen used (especially by women) as a liniment and for dye.

649. It was narrated that Anas said: "The Messenger of Allâh ﷺ set the time for postnatal bleeding at forty days, except for one who becomes pure before that." (***Da'if***)

٦٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ سَلَّامِ بْنِ سُلَيْمٍ أَوْ سَلَمَةَ، شَكَّ أَبُو الْحَسَنِ. - وَأَظُنُّهُ هُوَ أَبُو الأَحْوَصِ، - عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَقَّتَ لِلنُّفَسَاءِ أَرْبَعِينَ يَوْماً، إِلَّا أَنْ تَرَى الطُّهْرَ قَبْلَ ذٰلِكَ.

تخريج: [إسناده ضعيف] وصححه البوصيري * المحاربي كان يدلس وعنعن، وسلاّم هو الطويل كما قال البيهقي: ١/٣٤٣، وهو متروك كما في التقريب وغيره، وللحديث شواهد كثيرة.

Comments:

As to the chain of narration, the *Hadith* is 'Weak' but the ruling contained in it, being proved from other sound *Ahâdith,* is correct.

Chapter 129. One Who Has Intercourse With His Wife When She Is Menstruating

(المعجم ١٢٩) - **بَابُ مَنْ وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ** (التحفة ١٢٩)

650. It was narrated that Ibn 'Abbâs said: "If a man had intercourse with his wife while she was menstruating, the Prophet ﷺ commanded him to give half a Dinâr in charity." (***Sahih***)

٦٥٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ الرَّجُلُ، إِذَا وَقَعَ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، أَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَصَدَّقَ بِنِصْفِ دِينَارٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الكفارة في ذلك، ح:١٣٧ من حديث عبدالكريم (أبي أمية) به، وانظر، ح:(٦٤٠) فإنه شاهد له.

Comments:

For detailed comments see notes under *Hadith* 640.

Chapter 130. Eating With A Menstruating Woman

(المعجم ١٣٠) - **بَابٌ: فِي مُؤَاكَلَةِ الْحَائِضِ** (التحفة ١٣٠)

651. It was narrated that

٦٥١ - حَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ:

'Abdullâh bin Sa'd said: "I asked the Messenger of Allâh ﷺ about eating with a menstruating woman and he said: 'Eat with her.'" (*Hasan*)

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ ابْنِ صَالِحٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: عَنْ مُؤَاكَلَةِ الْحَائِضِ، فَقَالَ: «وَاكِلْهَا».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢١٢ من حديث العلاء به، وحسنه الترمذي، ح:١٣٣.

Comments:

The question has been dealt with under *Hadith* 643.

Chapter 131. Performing Prayer In The Garment Of A Menstruating Woman

(المعجم ١٣١) - بَابٌ: فِي الصَّلَاةِ فِي ثَوْبِ الْحَائِضِ (التحفة ١٣١)

652. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was performing prayer, and I was by his side. I was menstruating, and I was wearing a wool cloak, and part of it was over him." (*Sahih*)

٦٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ.

تخريج: أخرجه مسلم، الصلوة، باب الاعتراض بين يدي المصلي، ح:٥١٤ عن ابن أبي شيبة وغيره به.

Comments:

The use of a cloth or garment as a covering for the body by a menstruating woman does not make the entire clothing unclean. Her blood, however, if it soils the cloth, shall only make the affected part unclean. Once the spot is washed, the entire cloth or garment becomes fit for all uses, even for prayer etc.

653. It was narrated from Maimunah that the Messenger of Allâh ﷺ performed prayer wearing a wool cloak. Part of it was over him and part was over her, and she was menstruating. (*Sahih*)

٦٥٣ - حَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ، بَعْضُهُ عَلَيْهِ، وَعَلَيْهَا بَعْضُهُ، وَهِيَ حَائِضٌ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب الرخصة في ذلك، ح:٣٦٩ من

حديث سفيان به، وأصله متفق عليه (البخاري، ح: ٣٣٣، ومسلم، ح: ٥١٣).

Chapter 132. When A Girl's Puberty Period Begins, She Should Not Pray Unless She Is Wearing A Head Cover

(المعجم ١٣٢) - بَابٌ: إِذَا حَاضَتِ الْجَارِيَةُ لَمْ تُصَلِّ إِلَّا بِخِمَارٍ (التحفة ١٣٢)

654. It was narrated from 'Âishah that the Prophet ﷺ entered upon her, and a freed slave girl of hers concealed herself. The Prophet ﷺ asked: "Have her periods begun?" She said: "Yes." He tore a piece of his turban and said: "Cover your head with this." (*Da'if*)

٦٥٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ عَلِيُّ ابْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَاخْتَبَأَتْ مَوْلَاةٌ لَهَا، فَقَالَ النَّبِيُّ ﷺ: «حَاضَتْ؟» فَقَالَتْ نَعَمْ، فَشَقَّ لَهَا مِنْ عِمَامَتِهِ، فَقَالَ: «اخْتَمِرِي بِهٰذَا».

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبة: ٢/ ٢٢٩ به، وقال البوصيري: هذا إسناد فيه عبدالكريم وهو ابن أبي المخارق، ضعفه أحمد وغيره بل قال ابن عبدالبر مجمع علٰى ضعفه .

655. It was narrated from 'Âishah that the Prophet ﷺ said: "Allâh does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover." (*Sahih*)

٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو الْوَلِيدِ وَأَبُو النُّعْمَانِ، [قَالاَ]: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَقْبَلُ اللهُ صَلاَةَ الْحَائِضِ إِلَّا بِخِمَارٍ».

تخريج: [صحيح] أخرجه أبوداود، الصلٰوة، باب المرأة تصلي بغير خمار، ح: ٦٤١ من حديث حماد به، وحسنه الترمذي، ح: ٣٧٧، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Covering the head for prayer is compulsory for a woman, even if she is secluded from the sight of others. This command for covering is not related to rulings concerning veil, which is not needed before non-marriageable near relations.

b. Singling out 'woman' for the ruling clearly indicates that it is a female-specific ruling, and a man can perform prayer without a cover on his head. However, even for men it is not desirable to make it a habit to perform prayer with a bare head.

Chapter 133. A Women Who Is Menstruating May Dye Her Hands

(المعجم ١٣٣) - بَابُ الْحَائِضِ تَخْتَضِبُ (التحفة ١٣٣)

656. It was narrated from Mu'âdh that a woman asked 'Âishah: "Can a woman who is menstruating, dye her hands?" She said: "We were with the Prophet ﷺ and we used to dye our hands, and he did not tell us not to do that." (*Sahih*)

٦٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُعَاذَةَ أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ قَالَتْ: تَخْتَضِبُ الْحَائِضُ؟ فَقَالَتْ: قَدْ كُنَّا عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ نَخْتَضِبُ، فَلَمْ يَكُنْ يَنْهَانَا عَنْهُ.

تخريج: [**إسناده صحيح**] وقال البوصيري: هذا إسناد صحيح، حجاج هو ابن منهال، وأيوب هو السختياني .

Comments:

a. The Prophet's not prohibiting a thing means his silent approval.
b. The term 'dye" stands for anything that, when applied to the hands or the head, changes their color. Henna is also a dyeing agent.

Chapter 134. Wiping Over Bandages

(المعجم ١٣٤) - بَابُ الْمَسْحِ عَلَى الْجَبَائِرِ (التحفة ١٣٤)

657. It was narrated that 'Ali bin Abu Tâlib said: "I broke one of my forearms and I asked the Prophet ﷺ about that. He told me to wipe over the bandages." (*Maudu'*)

Another chain with similar meaning.

٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانٍ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا إِسْرَائِيلُ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: انْكَسَرَتْ إِحْدَى زَنْدَيَّ، فَسَأَلْتُ النَّبِيَّ ﷺ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْجَبَائِرِ.

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: أنبأه الدَّبَرِيُّ، عَنْ عَبْدِ الرَّزَّاقِ، نَحْوَهُ.

تخريج: [**إسناده موضوع**] قال الإمام أحمد في عمرو بن خالد الواسطي: كذاب يروي عن زيد بن علي عن آبائه أحاديث موضوعة يكذب .

Comments:

The ruling contained in the *Hadith* is correct because the affected person has no other alternative.

Chapter 135. Saliva That Gets On Clothes

(المعجم ١٣٥) - بَابُ اللُّعَابِ يُصِيبُ الثَّوْبَ (التحفة ١٣٥)

658. It was narrated that Abu Hurairah said: "I saw the Prophet ﷺ carrying Hasan bin 'Ali on his shoulder, and his saliva was dripping down on him." (*Sahih*)

٦٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ، عَلَى عَاتِقِهِ، وَلُعَابُهُ يَسِيلُ عَلَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٤٤٧ عن وكيع به، إلا أنه قال: الحسن بن علي وهو الراجح، وقال البوصيري: هذا إسناد صحيح .

Comments:

a. Human saliva is not impure.
b. It is no affront to a person's dignity, however high or mighty he might be, to hold a child in his lap or carry it on his shoulders.

Chapter 136. Spitting Into A Vessel

(المعجم ١٣٦) - بَابُ الْمَجِّ فِي الْإِنَاءِ (التحفة ١٣٦)

659. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "A bucket was brought to the Prophet ﷺ; he rinsed his mouth and spat into it, and it was like musk or better than musk, and he rinsed his nostrils outside the bucket." (*Da'if*)

٦٥٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أُتِيَ بِدَلْوٍ، فَمَضْمَضَ مِنْهُ، فَمَجَّ فِيهِ مِسْكاً أَوْ أَطْيَبَ مِنَ الْمِسْكِ، وَاسْتَنْثَرَ خَارِجاً مِنَ الدَّلْوِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٣١٥، ٣١٦، ٣١٨ من حديث مسعر به، وقال البوصيري: هذا إسناد منقطع * عبدالجبار لم يسمع من أبيه شيئًا قاله ابن معين، والبخاري .

660. It was narrated from Zuhri that Mahmud bin Rabi' remembered that the Prophet ﷺ spat into a bucket from a well that belonged to them. (*Sahih*)

٦٦٠ - حَدَّثَنَا أَبُو مَرْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ وَكَانَ قَدْ عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللهِ ﷺ فِي

دَلْوٍ مِنْ بِئْرٍ لَهُمْ.

تخريج: [صحيح] انظر، ح: ٧٥٤.

Comments:

a. Whatever the Messenger of Allâh ﷺ touched with hand or body became blessed. Hence it is that the Companions preserved his hair and other personal belongings. However, the Companions and their Successors never ever kept anything associated with other Companions or Successors as a holy relic.

b. The Messenger of Allâh ﷺ, on this occasion took some water in his mouth and blew it over the face of Mahmud for fun. This shows that it is all right to make merry with small children.

Chapter 137. Prohibition Of Seeing One's Brother's Nakedness

(المعجم ١٣٧) - بَابُ النَّهْيِ أَنْ يَرَى عَوْرَةَ أَخِيْهِ (التحفة ١٣٧)

661. It was narrated from 'Abdur-Rahmân bin Abu Sa'eed Al-Khudri from his father that the Messenger of Allâh ﷺ said: "No woman should look at the nakedness of another woman, and no man should look at the nakedness of another man." (*Sahih*)

٦٦١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَنْظُرِ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلاَ يَنْظُرِ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ».

تخريج: أخرجه مسلم، الحيض، باب تحريم النظر إلى العورات، ح:٣٣٨ عن ابن أبي شيبة به مطولاً.

Comments:

a. There is consensus among the scholars that, among the things prohibited for man to look at, are the private parts (anus and penis of another man). There are, however, divergent views about the permissibility or otherwise of seeing the thighs of another man. Imâm Bukhâri does not include them among the concealable parts. Still he thinks it prudent to conceal them. Generally for men, this is from the navel to the knee, and for women it is all of her body except the hands, feet and face.

b. Women should also avoid seeing the private parts of other women. Even in case of childbirth, etc., only the women whose services are indispensable for the job may see them. All others must avoid seeing them.

c. Women must not lay bare even their breasts before other women.

662. It was narrated from a freed slave of 'Âishah that 'Âishah said: "I never looked at (or I never saw) the private part of the Messenger of Allâh ﷺ." (*Da'if*)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "Abu Nu'aim would say: '(From) a freed female slave of 'Âishah.'"

٦٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُوسى ابْنِ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ مَوْلًى لِعَائِشَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا نَظَرْتُ، أَوْ مَا رَأَيْتُ فَرْجَ رَسُولِ اللهِ ﷺ قَطُّ.

قَالَ أَبُو بَكْرٍ: كَانَ أَبُو نُعَيْمٍ يَقُولُ: عَنْ مَوْلاَةٍ لِعَائِشَةَ.

تخريج: [إسناده ضعيف] أخرجه أحمد:٦/٦٣ عن وكيع به، وقال البوصيري: هذا إسناد ضعيف، مولى عائشة لم يسم * أبونعيم تابعه ابن مهدي عند أحمد:٦/ ١٩٠.

Chapter 138. If A Person Bathes To Cleanse Himself From Sexual Impurity And There Remains A Spot On His Body That Was Not Touched By Water, What Should He Do?

(المعجم ١٣٨) - بَابُ مَن اغْتَسَلَ مِنَ الْجَنَابَةِ فَبقِيَ مِنْ جَسِدِهِ لَمْعَةٌ لَمْ يُصِبْهَا الْمَاءُ كَيْفَ يَصْنَعُ (التحفة ١٣٨)

663. It was narrated from Ibn 'Abbâs: "The Prophet ﷺ bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach." Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot." (*Da'if*)

In his narration, Ishâq said: "So he wrung his hair over it."

٦٦٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنْبَأَنَا مُسْلِمُ بْنُ سَعِيدٍ، عَنْ أَبِي عَلِيٍّ الرَّحَبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنْ جَنَابَةٍ، فَرَأَى لُمْعَةً لَمْ يُصِبْهَا الْمَاءُ، فَقَالَ بِجُمَّتِهِ فَبَلَّهَا عَلَيْهَا.

قَالَ إِسْحَاقُ، فِي حَدِيثِهِ: فَعَصَرَ شَعْرَهُ عَلَيْهَا.

تخريج: [ضعيف] وقال البوصيري: هذا إسناد ضعيف، أبوعلى الرحبي اسمه حسين بن قيس أجمعوا على ضعفه وله شاهد ضعيف في مراسيل أبي داود، ح:٧ ومصنف ابن أبي شيبة(١/ ٤١، ح:٤٤٤).

664. It was narrated that 'Ali said: "A man came to the Prophet ﷺ and said: 'I bathed to cleanse

٦٦٤ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ، عَنِ

الْحَسَنِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي اغْتَسَلْتُ مِنَ الْجَنَابَةِ، وَصَلَّيْتُ الْفَجْرَ، ثُمَّ أَصْبَحْتُ فَرَأَيْتُ قَدْرَ مَوْضِعِ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ كُنْتَ مَسَحْتَ عَلَيْهِ بِيَدِكَ أَجْزَأَكَ».

myself from sexual impurity, and I prayed *Fajr*, then I noticed a spot the size of a fingernail that the water did not reach.' The Messenger of Allâh ﷺ said: 'If you had wiped it that would have been sufficient for you.'" (*Da'if*)

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: هذا إسناد ضعيف لضعف محمد بن عبيدالله العرزمي لأنه متروك (تقريب).

Comments:

Both the *Ahâdith* are Weak. As such they do not prove the intended ruling. The correct position is that the person concerned shall have to redo his bath or ablution. And Allâh knows best.

Chapter 139. If A Person Performs Ablution And Leaves A Place Where Water Does not Reach

(المعجم ١٣٩) - بَابُ مَنْ تَوَضَّأَ فَتَرَكَ مَوْضِعًا لَمْ يُصِبْهُ الْمَاءُ (التحفة ١٣٩)

٦٦٥ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، وَقَدْ تَوَضَّأَ وَتَرَكَ مَوْضِعَ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ فَأَحْسِنْ وُضُوءَكَ».

665. It was narrated from Anas that a man came to the Prophet ﷺ; he had performed ablution and has missed a spot the size of a fingernail where water had not reached. The Prophet ﷺ said to him: 'Go back and perform ablution properly.'" (*Sahih*)

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب تفريق الوضوء، ح:١٧٣ من حديث ابن وهب به، وصححه ابن خزيمة.

Comments:

If a dry spot from essential of washing during ablution is spotted before going for prayer, then the prayer must be repeated. In case it was discovered after the prayer then, as explained in the next *Hadith*, both the ablution and the prayer have to be done again.

٦٦٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا ابْنُ وَهْبٍ؛ ح: وَحَدَّثَنَا ابْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ، قَالاَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي

666. It was narrated that 'Umar bin Khattâb said: "The Messenger of Allâh ﷺ saw a man performing ablution and he missed a spot the size of a

fingernail on his foot. He commanded him to repeat his ablution and his prayer, so he did." (*Sahih*)

الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: رَأَى رَسُولُ اللهِ ﷺ رَجُلاً تَوَضَّأَ فَتَرَكَ مَوْضِعَ الظُّفْرِ عَلَى قَدَمِهِ، فَأَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ، قَالَ، فَرَجَعَ.

تخريج: أخرجه مسلم، الطهارة، باب وجوب استيعاب جميع أجزاء محل الطهارة، ح:٢٤٣ من حديث معقل عن أبي الزبير به.

(2) The Book Of The Prayer

(المعجم٢) كِتَابُ الصَّلَاةِ (التحفة ٣)

Comments:

a. According to the lexicographers and jurists the word *Salât* means prayer or supplication. Some of the scholars hold that the essence of *Salât* is reverence. The ritual prayer is so called because it signifies reverence for Allâh.

b. Prayer is a devotional act consisting of a series of utterances and actions that start with pronouncing the the greatness of Allâh symbolized by the words *Allâhu Akbar* and end with turning one's face right and left, articulating *Taslim* (greeting), symbolized by the the words: *As-Salâmu-'Alaikum Wa Rahmatullâh* (Peace and Allâh's mercy be upon you).

c. Prayer is an important pillar (among the Five Pillars) of Islam. It is the surest means of securing nearness to Allâh, the coolness of our beloved Prophet's eye, a healing for the believer's pains and miseries, a bulwark against the believer's misfortunes, and the key to the doors of Paradise for the chosen ones of Allâh, even as the Qur'ân says: "And seek help in patience and prayer." (2:153)

Important as the prayer is, the manner of its performance is also equally important. A prayer performed by one's devised method will not be acceptable to Allâh. Its acceptability is linked to doing it exactly according to the *Sunnah* of the Prophet ﷺ, since he himself has said: Pray as you have seen me pray. (*Bukhâri*: 631). It is, therefore, essential that we perform the prayer complete with all the *Sunnah*, obligatory duties and desirable acts specified by the Prophet ﷺ. It will be a punitive act on the part of anyone who belittles and neglects anyone of the blessed *Sunnah* on the basis of one's own deviant interpretations and arguments. The degree of reward promised for performing prayer in conformity with the precepts of the Prophet ﷺ can be estimated by the following saying of our beloved Prophet ﷺ: Abu Hurairah ﷺ reported: I heard the Messenger of Allâh ﷺ say, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would be left on him." He ﷺ said, "That is the five (obligatory) prayers. Allâh wipes out all sins as a result of performing them." (*Bukhâri*: 528 & *Muslim*: 666)

1. The Chapters On The Times Of Prayer

(المعجم ١) - أَبْوَابُ مَوَاقِيتِ الصَّلَاةِ
(التحفة ١)

667. It was narrated from Sulaimân bin Buraidah that his father said: "A man came to the Prophet ﷺ and asked him about the times of prayer. He said: 'Pray with us for two days.' When the sun passed its zenith he commanded Bilâl to call the *Adhân,* then he commanded him to give the *Iqâmah* for *Zuhr*; then he commanded him to give the *Iqâmah* for *'Asr* when the sun was high and clearly white. Then he commanded him to give the *Iqâmah* for *Maghrib* when the sun had set; then he commanded him to give the *Iqâmah* for *'Ishâ'* when the red afterglow had disappeared; then he commanded him to give the *Iqâmah* for *Fajr* when dawn came. On the following day he commanded him to give the *Adhân* for *Zuhr* when the extreme heat had passed and it had cooled down; then he prayed *'Asr* when the sun was still high, but he delayed it more than he had done the day before; then he prayed *Maghrib* before the red afterglow disappeared; he prayed *'Ishâ'* when one-third of the night had passed; and he prayed *Fajr* at the time when it was already light. Then he said: 'Where is the one who was asking about the times of Prayer?' The man said: 'Here I am, O Messenger of Allâh.' He said: 'The times of your prayer

٦٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَ أَحْمَدُ ابْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الأَزْرَقُ: أَنْبَأَنَا سُفْيَانُ ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلاَةِ، فَقَالَ: «صَلِّ مَعَنَا هٰذَيْنِ الْيَوْمَيْنِ» فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ بِلاَلاً فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا كَانَ مِنَ الْيَوْمِ الثَّانِي، أَمَرَهُ فَأَذَّنَ الظُّهْرَ فَأَبْرَدَ بِهَا، وَأَنْعَمَ أَنْ يُبْرِدَ بِهَا، ثُمَّ صَلَّى الْعَصْرَ، وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَّرَهَا فَوْقَ الَّذِي كَانَ، فَصَلَّى الْمَغْرِبَ، قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلاَةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ اللهِ! قَالَ: «وَقْتُ صَلاَتِكُمْ بَيْنَ مَا رَأَيْتُمْ».

are between the times you have seen.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٣ من حديث الأزرق به.

Comments:

a. With regard to any prayer, it is best to perform it at the earliest after the onset of the permissible time for it, although it is also permissible to delay it as long as it does not cross the prescribed limit of time for that particular prayer.

b. It is permissible to sometimes leave the optimum for something other than optimum, but only for purposes prudent or educative. It is not, however, proper to make a habit of it.

c. Cooling down of the day for *Zuhr* (early afternoon prayer) means waiting for reduction in the intensity of the heat. It is, as we all know, extremely hot at noon in the summer season. The *Zuhr* prayer can, therefore, wait a little after the sun has passed its zenith. There is, however, no justification for such delays in colder weathers.

d. It may be noted that the time for *Asr* (afternoon prayer), for both the days mentioned in the *Hadith*, has been expressed in similar terms, namely: (i) "When the sun was high and clearly white,' and (ii) 'When the sun was still high.' We will read more discussion about the sun's height in coming *Ahâdith*.

e. The time for *Maghrib* (early evening prayer) starts with the sinking of the sundisk on the horizon, and ends with the disappearance of the red afterglow appearing on the west.

f. The time for *'Ishâ'* (night prayer) starts with the disappearance of the red afterglow. As inferred from the *Hadith*, its end seems to be the passing of one-third of the night. Some other *Ahâdith* suggest it to be until the passing of half of the night.

668. It was narrated from Ibn Shihâb that he was sitting on the cushions of 'Umar bin 'Abdul-'Aziz when he was the leader over Al-Madinah, and with him was 'Urwah bin Zubair. 'Umar delayed *'Asr* somewhat, and 'Urwah said to him: "Jibril came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Know what you are saying, O 'Urwah!" He said: "I heard Bashir bin Abu Mas'ud

٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ كَانَ قَاعِداً عَلَى مَيَاثِرِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ، وَمَعَهُ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخَّرَ عُمَرُ الْعَصْرَ شَيْئاً، فَقَالَ لَهُ عُرْوَةُ: أَما إِنَّ جِبْرِيلَ نَزَلَ فَصَلَّى إِمَامَ رَسُولِ اللهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ

saying, 'I heard Abu Mas'ud saying, "I heard the Messenger of Allâh ﷺ saying, 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him,' and he counted five prayers on his fingers." (*Sahih*)

رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ». يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢٢١، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٠ من حديث الليث به، ورواه مسلم عن محمد بن رمح وغيره.

Comments:

a. The coming down of Jibril (the Archangel) for the determination of prayer times highlights the importance of prayer in general, and of congregational prayer in particular. It also highlights the importance of performing the prayers on time.
b. No one in an Islamic society is above criticism. But even while dissenting with someone, it is essential that we do not neglect the norms of decency and respect towards others.
c. If the point at issue is not clear, it is no offence to the dignity of the speaker to seek further clarification from him.
d. Any *Hadith* narrated before the people will carry more conviction if it is supported by reference to the source of the *Hadith* or its chain of narrators.
e. The practice of narrating *Ahâdith* along with their chain of narrators had started as early as the age of the Successors, which made it easy for the people to distinguish between an authentic *Hadith* and a fabricated one.

Chapter 2. The Time Of The *Fajr* Prayer

(المعجم ٢) - بَابُ وَقْتِ صَلَاةِ الْفَجْرِ (التحفة ٢)

669. It was narrated that 'Âishah said: "The believing women used to perform the *Subh*[1] prayer with the Prophet ﷺ, then they would go back to their families and no one would recognize them," meaning because of the darkness. (*Sahih*)

٦٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يُصَلِّينَ مَعَ النَّبِيِّ ﷺ صَلَاةَ الصُّبْحِ، ثُمَّ يَرْجِعْنَ إِلَى أَهْلِهِنَّ فَلَا يَعْرِفُهُنَّ أَحَدٌ - تَعْنِي: مِنَ

[1] The obligatory *Fajr* prayer.

الْغَلَسِ -.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح ... الخ، ح:٦٤٥ عن ابن أبي شيبة وغيره.

Comments:

a. Women also used to join the prayers along with their male counterparts. The reason for this was that, when the Prophet ﷺ delivered his discourses or the people asked him questions, even the women would listen to it and gain knowledge about their religion.

b. Being able to listen to longer recitations of the Qur'ân and still finish it early means that the congregation assembled quite early, and the prayer was performed in its earliest prescribed hour.

c. The women did not stay back after the prayer for purposes of doing other devotional recitals, but left the mosque immediately after the prayer. As for men they, as becomes clear from other *Ahâdith*, waited until all the women had left the mosque.

670. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ recited: And recite the Qur'ân during the *Fajr*. Verily, the recitation of the Qur'ân during *Fajr* is ever witnessed."[1] He said: "It is witnessed by the angels of the night and the day." (***Sahih***)

٦٧٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللهِ، وَالأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾. [الإسراء: ٧٨] قَالَ: «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٧٤ عن أسباط به، والترمذي، ح: ٣١٣٥ من حديث عبيد بن أسباط بسنده عن أبي هريرة رضي الله عنه به، وقال: حسن صحيح ، وصححه ابن خزيمة، ح: ١٤٧٤، والحاكم: ١/ ٢١٠، ٢١١، والذهبي، وللحديث شواهد عند البخاري وغيره، تفسير ابن كثير: ٣/ ٥٣، ٥٤ .

Comments:

a. This shows the importance and merit of the of *Fajr* prayer. The *'Asr* prayer also partners it in merit.

b. Angels witnessing the congregation is indicative of the pride of place in the Divine scheme occupied by the believers.

671. Mughith bin Sumayi said: "I prayed the *Subh* with 'Abdullâh

٦٧١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا

[1] *Al-Isrâ'* 17:78.

bin Zubair in the darkness, and when he said the *Taslim*, I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allâh ﷺ and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthmân delayed it until there was light.'" (*Sahih*)

الأَوْزَاعِيُّ: حَدَّثَنَا نَهِيكُ بْنُ يَرِيمَ الأَوْزَاعِيُّ: حَدَّثَنَا مُغِيثُ بْنُ سُمَيٍّ قَالَ: صَلَّيْتُ مَعَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ الصُّبْحَ بِغَلَسٍ، فَلَمَّا سَلَّمَ أَقْبَلْتُ عَلَى ابْنِ عُمَرَ، فَقُلْتُ: مَا هٰذِهِ الصَّلَاةُ؟ قَالَ: هٰذِهِ صَلَاتُنَا كَانَتْ مَعَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا طُعِنَ عُمَرُ أَسْفَرَ بِهَا عُثْمَانُ.

تخريج: [**إسناده صحيح**] أخرجه البيهقي: ١/٤٥٦ من حديث الأوزاعي به، وقال البوصيري: هذا إسناد صحيح، وحسنه البخاري.

Comments:

a. The best time of *Fajr* prayer as proved from the precept of the Prophet ﷺ in this regard is to offer it at its earliest hour. This was the practice followed during the times of Abu Bakr and 'Umar ﷺ.

b. 'Uthmân's ﷺ decision to delay the prayer until there was light, was only dictated by the particular circumstances of the time, and was not meant to be permanent. That is why 'Abdullah bin Zubair did not feel the need to delay the prayer, and performed it at its earliest prescribed time in accord with the *Sunnah* of the Prophet ﷺ.

672. It was narrated from Râfi' bin Khadij that the Prophet ﷺ said: "Pray the *Subh* early, for indeed its reward is greater" or "your reward." (*Sahih*)

٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ عَجْلَانَ، سَمِعَ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ - وَجَدُّهُ بَدْرِيٌّ - يُخْبِرُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَصْبِحُوا بِالصُّبْحِ، فَإِنَّهُ أَعْظَمُ لِلأَجْرِ، أَوْ لأَجْرِكُمْ»**.

تخريج: [**صحيح**] أخرجه أبوداود، الصلوة، باب وقت الصبح، ح: ٤٢٤ من حديث سفيان به، وتابعه يحيى عند النسائي: ١/ ٢٧٢، ح: ٥٤٨، وللحديث طرق أخرى، وصححه ابن حبان.

Comments:

a. The words *Asbihu bis-Subh* spoken by the Prophet ﷺ, correctly translated here as 'Pray the *Subh* early', is sometimes translated as 'Delay it until there is morning light." It is on this basis that the adherents of the Hanafi School of Jurisprudence delay the *Fajr* prayer until there is clear light. Such an interpretation is clearly against the teaching and practice of the Prophet ﷺ who always performed the *Fajr* prayer at the earliest hour, in darkness. As such, even if the second translation is taken as correct, it would either

mean: (i) 'Avoid performing the *Fajr* prayer at *Subh Kâdhib* (at the appearance of reddish blackness) but do it when you are sure of the onset of *Subh Sâdiq* (daybreak; true dawn), or it would mean: (ii) 'Prolong the recitation of the Qur'ân so that when you finish your prayer, it is already bright morning'. It is so because the preceding *Ahâdith* unmistakably highlight the merit of performing each prayer at its earliest prescribed hour.

Chapter 3. The Time Of The *Zuhr* Prayer

(المعجم ٣) - بَابُ وَقْتِ صَلَاةِ الظُّهْرِ

(التحفة ٣)

673. It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to pray *Zuhr* when the sun had passed its zenith. (***Sahih***)

٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ.

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر، ح:٦١٨ عن ابن بشار وغيره به.

Comments:

a. The time for *Az-Zuhr* prayer starts just after the sun has passed its zenith.

b. The Prophet's way is to perform the prayer at its earliest hour.

674. It was narrated that Abu Barzah Al-Aslami said: "The Prophet ﷺ used to pray the *Hajir* prayer, which you call '*Zuhr*,' when the sun had passed its zenith." (***Sahih***)

٦٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْهَجِيرِ الَّتِي تَدْعُونَهَا الظُّهْرَ، إِذَا دَحَضَتِ الشَّمْسُ.

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب ما يكره من السمر بعد العشاء، ح:٥٩٩ من حديث يحيى، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٧ من حديث سيار، أبي المنهال به.

675. It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (***Sahih***)

Another chain with similar

٦٧٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ الْعَبْدِيِّ، عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

wording.

[قَالَ الْقَطَّانُ: حَدَّثَنَا أَبُو حَاتِمٍ: حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا عَوْفٌ نَحْوَهُ].

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر ... الخ، ح:٦١٩ من حديث أبي إسحاق به.

Comments:

a. The Companions' plea was to the effect that the sun turns the sand burning hot, and prostration for the *Zuhr* prayer over it becomes difficult during summer, would it not, therefore, be better to delay the prayer until the sand cools down a little? The Prophet ﷺ did not concede to the implied request, but continued to lead the prayer early even in the hot season.

b. Some other *Ahâdith* do speak of delaying the *Zuhr* prayer during the hot season (as we shall see under *Ahâdith* in Chapter 4) but it only means a slight delay, not so much that it should push the worshippers towards the end of the prayer time.

676. It was narrated that 'Abdullâh bin Mas'ud said: "We complained to the Messenger of Allâh ﷺ about the heat of the sunbaked ground, but he did not respond to our complaint." (*Sahih*)

٦٧٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ [جُبَيْرٍ]، عَنْ خِشْفِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: شَكَوْنَا إِلَى النَّبِيِّ ﷺ حَرَّ الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

تخريج: [صحيح] أخرجه البزار(كشف):٣٧٠ مختصر، الحافظ ابن حجر:٢٢٧ عن أبي كريب وغيره به، وقال: لا نعلم رواه بهذا الإسناد إلا معاوية عن سفيان (الثوري):١٦٢، ولم أجد تصريح سماعه، وفيه علة أخرى، وله شواهد منها الحديث السابق.

Chapter 4. Waiting For It To Cool Down Before the *Zuhr* Prayer When The Heat Is Intense

(المعجم ٤) - بَابُ الإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ (التحفة ٤)

677. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

٦٧٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخريج: [إسناده صحيح] أخرجه مالك في الموطأ:١/١٦ به.

Comments:

The wisdom behind waiting for the prayer until it cools down a little, is the fact that intense heat dampens the spirit of devotional submissiveness and fervor, while under cooler conditions the prayers are likely to be more focused. The wait should, however, not be excessive.

678. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire." (*Sahih*)

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... الخ، ح:٦١٥ عن محمد بن رمح وغيره به.

679. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ said: 'Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire.'" (*Sahih*)

٦٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: أخرجه البخاري، بدء الخلق، باب صفة النار وأنها مخلوقة، ح:٣٢٥٩ من حديث الأعمش به.

680. It was narrated that Mughirah bin Shu'bah said: We were praying *Zuhr* with the Messenger of Allâh ﷺ at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, "Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-fire." (*Da'if*)

٦٨٠ - حَدَّثَنَا تَمِيمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، عَنْ شَرِيكٍ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ صَلاَةَ الظُّهْرِ بِالْهَاجِرَةِ، فَقَالَ لَنَا: «**أَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٤/ ٢٥٠ عن إسحاق به * شريك عنعن تقدم، ح:١٤٩، ولأصل الحديث شواهد كثيرة، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات .

681. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Wait for it to cool down before you pray the *Zuhr*.'" (*Sahih*)

٦٨١ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَبْرِدُوا بِالظُّهْرِ».

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح .

Chapter 5. The Time Of The *'Asr* Prayer

(المعجم ٥) - بَابُ وَقْتِ صَلَاةِ الْعَصْرِ (التحفة ٥)

682. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray *'Asr* when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high. (*Sahih*)

٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا اللَّيْثُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢١ عن محمد بن رمح به .

a. The sun being 'hot and high' is the condition when it is still white and has not become pale. The term 'delay' in this context would mean the condition when the sun either turns pale or red.

b. It is reported from Jâbir ﷺ that a man asked the Prophet ﷺ about the times of prayer. He said: 'Attend the prayers with me.' Then the Prophet ﷺ performed the *Zuhr* prayer when the sun passed its zenith, and the *'Asr* prayer when the shadow of everything became twice the size of the original. Then the next day he ﷺ performed *Zuhr* prayer when each person had a matching shadow, and the *'Asr* prayer when the shadow of each person became twice the original. (*Sunan An-Nasâ'i*: 505)

683. It was narrated that 'Âishah said: "The Prophet ﷺ prayed the *'Asr* when the sun was shining into my room and there were no shadows yet." (*Sahih*)

٦٨٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَالشَّمْسُ فِي حُجْرَتِي، لَمْ يُظْهِرْهَا الْفَيْءُ بَعْدُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح:٥٤٦، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١١ من حديث سفيان به.

Comments:

This shows that the Prophet ﷺ performed the *'Asr* prayer early, since if the prayer had been delayed, the shadow would have covered the entire courtyard and started mounting the walls.

Chapter 6. Maintaining The *'Asr* Prayer

(المعجم ٦) - بَابُ الْمُحَافَظَةِ عَلَى صَلَاةِ الْعَصْرِ (التحفة ٦)

684. It was narrated from 'Ali bin Abu Tâlib that, on the Day of Khandaq, the Messenger of Allâh ﷺ said: "May Allâh fill their houses and graves with fire, just as they distracted us from the middle prayer." (***Hasan***)

٦٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «مَلأَ اللهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَاراً، كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى».

تخريج: [إسناده حسن] أخرجه البزار في البحر الزخار:٢/ ١٨٠، ١٨١، ح:٥٥٧ عن أحمد ابن عبدة به.

Comments:

a. Loss in religious matters is greater than loss in worldly affairs.
b. The *'Asr* prayer has greater importance than other prayers.
c. The very tongue that had remained silent at the trials of Tâif, was forced to invoke Allâh's wrath upon the invading idolaters when the events of the battle of the Confederates (also known as the battle of Trench) distracted the believers from offering the *'Asr* prayer on time. He ﷺ was so angry at this failure, that he besought Allâh to fill the infidels' houses and graves with fire. In it perhaps, is sufficient food for thought for those who miss their prayers just out of laziness, or because of their indulgence in sports or business activities. How reprehensible will this act of theirs be to Allâh and His Messenger ﷺ! May Allâh protect us all from His wrath!

685. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses the *'Asr* prayer, it is as if he has been cheated out of his family and his wealth." (***Sahih***)

٦٨٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ، فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

تخريج: [صحيح] أخرجه مسلم، المساجد، باب التغليظ في تفويت صلوة العصر، ح:٦٢٦ب من حديث سفيان بن عيينة به.

Comments:

For a man of the world there can be no greater loss than that his family, his relations and his herd of animals all meet their sudden death, all his buildings collapse in an instant, all his money is taken away by thieves, and he is reduced to the state of an absolute beggar. But, in the sight of the Messenger of Allâh, all this loss cannot match the loss of failing to observe one prayer on time. We can thus say that anyone who misses just one prayer from the bidding of the inciting soul or the temptation of Satan, his loss is as irreparable as the loss sustained by the miserable man cited above.

686. It was narrated that 'Abdullâh said: "The idolaters kept the Prophet ﷺ from the *'Asr* prayer until the sun had set. He said: 'They kept us from performing the middle prayer; may Allâh fill their graves and their houses with fire.'" (*Sahih*)

٦٨٦ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ؛ ح: وَحَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللهِ قَالَ: حَبَسَ الْمُشْرِكُونَ النَّبِيَّ ﷺ عَنْ صَلاَةِ الْعَصْرِ، حَتَّى غَابَتِ الشَّمْسُ، فَقَالَ: **«حَبَسُونَا عَنْ صَلاَةِ الْوُسْطَى، مَلأَ اللهُ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً»**.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطى هي صلوة العصر، ح:٦٢٨ من حديث محمد بن طلحة به.

Comments:

a. The *Hadith* confirms that the middle prayer is another name for the *'Asr* prayer, whose importance has been underlined by the Qur'ân in the following terms: "Guard strictly the prayers, especially the middle prayer" (2:238).

b. Prayer in Islam is more important than even *Jihâd* (fighting in the cause of Allâh).

Chapter 7. The Time Of The *Maghrib* Prayer

(المعجم ٧) - بَابُ وِقْتِ صَلَاةِ الْمَغْرِبِ (التحفة ٧)

687. Abu Najâshi said: "I heard Râfi' bin Khadij say: 'We used to perform the *Maghrib* at the time of the Messenger of Allâh ﷺ, and one of us would be able to see the places where his arrows would land when shot from his bow.'" (*Sahih*)

٦٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا أَبُو النَّجَاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْظُرُ إِلَى مَوَاقِعِ نَبْلِهِ.

Another chain with similar wording.

حدّثنا أبُو يَحْيَىٰ الزَّعْفَرَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَىٰ، نَحْوَهُ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح:٥٥٩، ومسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح:٦٣٧ من حديث الوليد به.

Comments:

One reason for completing the *'Maghrib* prayer so early was that they used to perform it just at the setting of the sun. The second is that the prayer was relatively brief, in the sense that, unlike other prayers, there was no prolonged recitation of the Qur'ân in it.

688. It was narrated from Salamah bin Akwa' that he used to pray the *Maghrib* with the Messenger of Allâh ﷺ when the sun set. (***Sahih***)

٦٨٨ - **حَدَّثَنَا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ: أَنَّهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت المغرب، ح:٥٦١، ومسلم، المساجد، باب بيان أن أول وقت المغرب ... الخ، ح:٦٣٦ من حديث يزيد به.

689. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "The Messenger of Allâh ﷺ said: 'My *Ummah* will continue to adhere to the *Fitrah*[1] so long as they do not delay the *Maghrib* until the stars have all come out." (***Hasan***)

Abu 'Abdullâh bin Mâjah said: I heard Muhammad bin Yahya saying: 'The people in Baghdâd were confused in narrating this *Hadith*. Abu Bakr Al-A'yan and I went to 'Awwâm bin 'Abbâd bin 'Awwâm and he brought out to us the book of his father, and this *Hadith* was in it.'"

٦٨٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَىٰ: أَنْبَأَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ [عُمَرَ] بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«لاَ تَزَالُ أُمَّتِي عَلَى الْفِطْرَةِ مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ حَتَّى تَشْتَبِكَ النُّجُومُ».**

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: اضْطَرَبَ النَّاسُ فِي هٰذَا الْحَدِيثِ بِبَغْدَادَ. فَذَهَبْتُ أَنَا وَأَبُو بَكْرٍ الأَعْيَنُ إِلَى الْعَوَّامِ بْنِ عَبَّادِ بْنِ الْعَوَّامِ،

[1] Natural inclination of man, i.e., Islam.

فَأَخْرَجَ إِلَيْنَا أَصْلَ أَبِيهِ، فَإِذَا الْحَدِيثُ فِيهِ.

تخريج: [حسن] أخرجه البيهقي: ١/٤٤٨ من حديث إبراهيم بن موسى به، بزيادة معمر قبل قتادة ✽ قتادة وشيخه عنعنا، ولحديثهما شواهد عند أبي داود، ح:٤١٨ وغيره، والحديث حسنه البوصيري.

Comments:

a. It is better to perform the prayer in its earliest prescribed time. One should especially avoid delaying the *Maghrib* prayer, since the time limit for it is less than for others.

b. Delaying the prayers is deviation from the faith of Islam.

Chapter 8. The Time Of The *'Ishâ'* Prayer

(المعجم ٨) - بَابُ وَقْتِ صَلَاةِ الْعِشَاءِ

(التحفة ٨)

690. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah,* I would have commanded them to delay the *'Ishâ'.*" (***Sahih***)

٦٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ**».

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح:٢٥٢ من حديث سفيان به.

Comments:

a. Unlike other prayers, it is preferable to delay the *'Ishâ'* prayer.

b. The delay should only be to the extent that the worshippers in general do not feel inconvenienced.

691. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not that it would be too difficult for my *Ummah,* I would have delayed the *'Ishâ'* prayer until one third or one half of the night had passed.'" (***Sahih***)

٦٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لأَخَّرْتُ صَلَاةَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ**».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في تاخير صلوة العشاء الآخرة، ح:١٦٧ من حديث عبيدالله بن عمر به، وقال: حسن صحيح ، وللحديث طرق أخرى.

Comments:

We may infer from this, that the *'Ishâ'* prayer must be performed before half of the night has passed, since the Prophet ﷺ had only wished to delay it

until the half of the night. Nevertheless, the congregational prayer should be held at a suitable time, taking into view the convenience of the worshipers.

692. Humaid said: "Anas bin Mâlik was asked: 'Did the Prophet ﷺ wear a ring?' He said: 'Yes.' One night he delayed the *'Ishâ'* prayer until almost the middle of the night. When he had prayed he turned to face us and said: 'The people have prayed and gone to sleep, but you will still be in a state of prayer so long as you are waiting for the (next) prayer.'" (*Sahih*)

Anas said: "It is as if I can see the sparkle from his ring.'"

٦٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحارِثِ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ، هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَماً؟ قَالَ: نَعَمْ. أَخَّرَ لَيْلَةً صَلاَةَ الْعِشَاءِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ. فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ».

قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ.

تخريج: [صحيح] أخرجه النسائي: ١/٦٨، المواقيت، باب ما يستحب من تأخير العشاء، ح: ٥٤٠ عن محمد بن المثنى وغيره به، وللحديث شواهد، البخاري، ح: ٦٦١ ومسلم، ح: ٦٤٠.

Comments:

a. The Prophet ﷺ mostly performed the *'Ishâ'* prayer early, which means not delaying it unduly. However, at times he departed from the normal practice in order to highlight the merit of delaying it.
b. Religious speech can be delivered after the congregational prayer.
c. Sitting in wait for the prayers is a meritorious act.
d. It is permissible to wear a ring. Men can, however, wear only silver. Use of gold is prohibited for men (*Sunan Ibn Mâjah*: 3595).

693. It was narrated that Abu Sa'eed said: "The Messenger of Allâh ﷺ led us for the *Maghrib* prayer. Then he did not come out until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the (next) prayer. Were it not for the weak and the sick, I wanted to delay this prayer until

٦٩٣ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلاَةَ الْمَغْرِبِ، ثُمَّ لَمْ يَخْرُجْ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ. فَخَرَجَ، فَصَلَّى بِهِمْ ثُمَّ قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا. وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ، وَلَوْلاَ الضَّعِيفُ

the middle of the night.'" (*Sahih*)

وَالسَّقِيمُ أَحْبَبْتُ أَنْ أُؤَخِّرَ هٰذِهِ الصَّلاَةَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلٰوة، باب وقت العشاء الآخرة، ح:٤٢٢ من حديث داود به.

Chapter 9. Times Of Prayer When It Is Cloudy

(المعجم ٩) - **بَابُ مِيقَاتِ الصَّلاَةِ فِي الْغَيْمِ** (التحفة ٩)

694. It was narrated that Buraidah Al-Aslami said: "We were with the Messenger of Allâh ﷺ on a campaign, and he said: 'Hasten to perform prayer on a cloudy day, for whoever misses the *'Asr* prayer, all his good deeds will be in vain.'" (*Sahih*)

٦٩٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ بُرَيْدَةَ الأَسْلَمِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ، فَقَالَ: «**بَكِّرُوا بِالصَّلاَةِ فِي الْيَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ فَاتَتْهُ صَلاَةُ الْعَصْرِ حَبِطَ عَمَلُهُ**».

تخريج: [**صحيح**] أخرجه أحمد:٥/٣٦١ عن وكيع عن الأوزاعي به، والصواب عن عمه أبي المهلب كما في صحيح ابن حبان (موارد)، ح:٢٥٦ وغيره، ولفظه ... فإنه من ترك الصلٰوة فقد كفر ، وله شواهد عند البخاري وغيره.

Comments:

Sinful acts eat up the good deeds. Missing the *'Asr* prayer is a grave sin, which might eat up the deeds of the whole day.

Chapter 10. Whoever Sleeps Through Prayer Or Forgets It

(المعجم ١٠) - **بَابُ مَنْ نَامَ عَنِ الصَّلاَةِ أَوْ نَسِيَهَا** (التحفة ١٠)

695. It was narrated that Anas bin Mâlik said: 'The Prophet ﷺ was asked about a man who forgets prayer or sleeps and misses it. He said: 'He performs it when he remembers it.'" (*Sahih*)

٦٩٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَغْفُلُ عَنِ الصَّلاَةِ أَوْ يَرْقُدُ عَنْهَا، قَالَ: «**يُصَلِّيهَا إِذَا ذَكَرَهَا**».

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلٰوة الفائتة ... الخ، ح:٦٨٤ من حديث

قتادة به، بألفاظ متقاربة.

Comments:

a. Forgetfulness and sleep are valid excuses. No sin devolves on account of them, provided that the event is not the result of one's carelessness.

b. A prayer missed out of forgetfulness must be performed as soon as one is reminded of it. Delaying it without a valid reason is not right.

c. Do not deliberately pray at sunrise or sunset. Anyone who remembers his prayer or wakes up at the undesirable time must wait for his prayer till the undesirable time has passed.

696. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever forgets a prayer, let him perform it when he remembers it.'" (*Sahih*)

٦٩٦ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»**.

تخريج: [صحيح] انظر الحديث السابق.

697. It was narrated from Abu Hurairah that when the Messenger of Allâh ﷺ was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilâl: "Keep watch for us tonight." Bilâl prayed as much as Allâh decreed for him, and the Messenger of Allâh ﷺ and his Companions went to sleep. When dawn was approaching, Bilâl went to his mount, facing towards the east, watching for the dawn. Then Bilâl's eyes grew heavy while he was leaning on his mount (and he slept). Neither Bilâl nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allâh ﷺ was the first one to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "The same thing happened

٦٩٧ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ، حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَّسَ، وقَالَ لِبِلاَلٍ: **«اكْلأْ لَنَا اللَّيْلَ»** فَصَلَّى بِلاَلٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلاَلٌ إِلَى رَاحِلَتِهِ، مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلاَلاً عَيْنَاهُ، وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللهِ ﷺ أَوَّلَهُمُ اسْتِيقَاظاً، فَفَزِعَ رَسُولُ اللهِ ﷺ فَقَالَ: **«أَيْ بِلاَلُ!»** فَقَالَ بِلاَلٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللهِ! قَالَ: **«اقْتَادُوا»** فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئاً، ثُمَّ

to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allâh!" He said: "Bring your mounts forward a little." So they brought their mounts forward a little (away from that place). Then the Messenger of Allâh ﷺ performed ablution and told Bilâl to call the *Iqâmah* for prayer, and he led them in the prayer. When the Prophet ﷺ finished praying, he said: "Whoever forgets a *Salâh*, let him pray it when he remembers, for Allâh says: And perform the prayer for My remembrance."[1] He (one of the narrators) said: "Ibn Shihâb used to recite this Verse as meaning, 'when you remember.'"

تَوَضَّأَ رَسُولُ اللهِ ﷺ، وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلاَةَ قَالَ: «مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللهَ - عَزَّ وَجَلَّ - قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾» [طه: ١٤] قَالَ، وكَانَ ابنُ شِهابٍ يَقْرَؤُهَا لِلذِّكْرَى.

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفائتة ... الخ، ح: ٦٨٠ عن حرملة به.

Comments:

a. How much importance the Prophet ﷺ attached to the prayer may be gauged from the fact that even when extremely exhausted from journey, he was keen that the prayer be not delayed. That is why he ﷺ charged Bilâl ؓ to see to it that the prayer is performed on time.
b. If there is reason to believe that any default in work is not the result of deliberate negligence, the person concerned may not be chided or rebuked but pardoned and excused.
c. Getting the party to bring their mounts forward a little was meant to help them shake off their sleepiness, so that no trace of laziness is left while they perform their prayers.
d. A missed prayer can also be performed as a congregational prayer.

698. 'Abdullâh bin Rabâh narrated that Abu Qatâdah said: "They mentioned negligence because of sleeping too much, and he said: 'They slept until the sun

٦٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا تَفْرِيطَهُمْ فِي النَّوْمِ، فَقَالَ: نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ،

[1] *Ta-Ha* 20:14.

had risen. The Messenger of Allâh ﷺ said: "There is no negligence when one is sleeping, rather there is negligence when one is awake. If anyone of you forgets to pray, or sleeps and misses a prayer, then let him pray when he remembers, and during its time if it is the day after. (*Sahih*)

'Abdullâh bin Rabâh said: "Imrân bin Husain heard me when I was narrating this *Hadith* and said: 'O young man, look at how you are narrating the *Hadith*. I was present at the time of this *Hadith* with the Messenger of Allâh ﷺ.' And he did not deny anything of the *Hadith*."

فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلاَةً، أَوْ نَامَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، وَلِوَقْتِهَا مِنَ الْغَدِ».

قَالَ عَبْدُ اللهِ بْنُ رَبَاحٍ: فَسَمِعَنِي عِمْرَانُ ابْنُ الْحُصَيْنِ وَأَنَا أُحَدِّثُ بِالْحَدِيثِ فَقَالَ: يَا فَتَى! انْظُرْ كَيْفَ تُحَدِّثُ فَإِنِّي شَاهِدٌ لِلْحَدِيثِ مَعَ رَسُولِ اللهِ ﷺ. قَالَ: فَمَا أَنْكَرَ مِنْ حَدِيثِهِ شَيْئاً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في من نام عن صلوة أو نسيها، ح:٤٣٧، وصححه ابن خزيمة.

Comments:

a. It is perfectly in order if youngsters narrate prophetic *Ahâdith* before the elders, since in this way their mistakes in the narration, if any, would be rectified.
b. Narration of *Ahâdith* demands great caution lest the listeners should construe anything (mistakenly mentioned by the narrator from outside the original) as being part of the *Hadith*, and start acting upon it.

Chapter 11. The Time Of Prayer When One Has An Excuse Or In Cases Of Necessity

(المعجم ١١) - بَابُ وَقْتِ الصَّلاَةِ فِي الْعُذْرِ وَالضَّرُورَةِ (التحفة ١١)

699. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches one *Ra'kah* of the *'Asr* before the sun sets, then he has caught it, and whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it." (*Sahih*)

٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ: أَخْبَرَنِي زَيْدُ ابْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنِ الأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ

تَطْلُعَ الشَّمْسُ، فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب من أدرك من الفجر ركعةً، ح:٥٧٩، ومسلم، المساجد، باب من أدرك ركعةً ... الخ، ح:٦٠٨ من حديث زيد به.

Comments:

a. Another *Hadith* reports the Messenger of Allâh ﷺ as saying: "The time for *'Asr* is as long as the sun has not become pale." (*Sahih Muslim*: 612). So much so, that even if one is able to perform just one *Rak'ah* before sunset, the prayer is considered to have been performed on time. However, it is forbidden to delay the *'Asr* prayer, without any valid reason – just out of laziess. Such a prayer has been characterized by the Prophet ﷺ as the 'hypocrite's prayer'. (*Sahih Muslim*: 622)

b. The same ruling holds good for the *Fajr* prayer as well, i.e., if a person is able to perform even one *Rak'ah* before sunrise, his prayer will be considered to have been performed on time.

700. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever catches one *Ra'kah* of the *Subh* before the sun rises, then he has caught it, and whoever catches one *Ra'kah* of the *'Asr* before the sun sets, then he has caught it." (**Sahih**)

Another chain with similar wording.

٧٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَ حَرْمَلَةُ بْنُ يَحْيَى، الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

حدّثنا جَمِيلُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ الأَعْلَىٰ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلوٰة فقد أدرك تلك الصلوٰة، ح:٦٠٩ من حديث يونس بن يزيد به.

Chapter 12. The Prohibition Of Sleeping Before The *'Ishâ'* Prayer And Engaging In Conversation After It

(المعجم ١٢) - بَابُ النَّهْيِ عَنِ النَّوْمِ قَبْلِ صَلَاةِ الْعِشَاءِ وَعَنِ الْحَدِيثِ بَعْدَهَا (التحفة ١٢)

701. It was narrated that Abu

٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى

Barzah Al-Aslami said: "The Messenger of Allâh ﷺ used to like to delay the *'Ishâ'*, and he disliked sleeping before it, and engaging in conversation after it." (***Sahih***)

ابْنُ سَعِيدٍ، وَ مُحَمَّدُ بْنُ جَعْفَرٍ، وَ عَبْدُ الْوَهَّابِ، قَالُوا: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي الْمِنْهَالِ، سَيَّارِ بْنِ سَلاَمَةَ، عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من النوم قبل العشاء، ح:٥٦٨ من حديث عبدالوهاب الثقفي به.

Comments:

a. Anyone sleeping before the *'Ishâ'* prayer runs the risk of not waking in time to perform the *'Ishâ'* prayer or, even if he awakes, laziness might get the better of him and not allow him to perform the prayer with due submissiveness and devotion. It is, therefore, necessary that we go to sleep only after performing the *'Ishâ'* prayer.
b. Staying up and talking after the *'Ishâ'* is also not proper, because it could result in one's sleeping past the *Fajr* prayer.

702. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not sleep before the *'Ishâ'* nor stay up (talking) after it." (***Hasan***)

٧٠٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى الطَّائِفِيُّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا نَامَ رَسُولُ اللهِ ﷺ قَبْلَ الْعِشَاءِ، وَلاَ سَمَرَ بَعْدَهَا.

تخريج: [**إسناده حسن**] أخرجه أحمد:٦/ ٢٦٤ من حديث الطائفي به، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات.

Comments:

'Âishah, the Mother of Believers ؓ, has spoken of the general habit of the Messenger of Allâh ﷺ otherwise, on occasions, his having discussions with the Companions and delivering admonitions is proven from authentic *Ahâdith*.

703. It was narrated that 'Abdullâh bin Mas'ud said: "The Messenger of Allâh ﷺ rebuked us for staying up (talking) after the

٧٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، وَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءُ

ابْنُ السَّائِبِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: جَدَبَ لَنَا رَسُولُ اللهِ ﷺ السَّمَرَ بَعْدَ الْعِشَاءِ - يَعْنِي: زَجَرَنَا -.

'Ishâ'." (*Da'if*)

تخريج: [إسناد ضعيف] أخرجه أحمد: ٣٨٨/١، ٣٨٩، ٤١٠ من حديث عطاء به، وصححه ابن خزيمة، ح: ١٣٤٠، وابن حبان (الإحسان)، ح: ٣٠٣١، وقال البوصيري: ... عطاء بن السائب اختلط بآخره، ومحمد بن فضيل روى عنه بعد الاختلاط ، وكذا سائر من رواه عنه، ولأصل الحديث شواهد بغير هذا اللفظ.

Comments:

The prohibition was in respect to the long sittings of poetic recitations and tale-telling that the Arabs were wont to have in those days. It does not apply to engaging in useful and purposeful speeches and discussions.

Chapter 13. Prohibition Of Saying The "*'Atamah* Prayer" (Prayer Of Darkness)

(المعجم ١٣) - **بَابُ النَّهْيِ أَنْ يُقَالَ صَلَاةَ الْعَتَمَةِ** (التحفة ١٣)

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the Bedouin make you change the name of your prayer. It is the *Ishâ'*, and they bring their camels in and milk them at nightfall.'" (*Sahih*)

٧٠٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ، فَإِنَّهَا الْعِشَاءُ، وَإِنَّهُمْ لَيُعْتِمُونَ بِالْإِبِلِ»**.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٤ من حديث سفيان به.

Comments:

'Atamah in Arabic means darkness. Since the Bedouin used to bring their camels in for milking after darkness, they started calling the *'Ishâ'* prayer the *'Atamah* prayer.' However, we find the term *'Atamah* also appearing in some of the *Ahâdith*. As such, the Prophet's command to this effect is to be taken as recommendatory rather than obligatory, i.e., it is preferable that we avoid calling it the *'Atamah* prayer. And Allâh knows best.

705. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the *'Ishâ'*, but they

٧٠٥ - **حَدَّثَنَا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ ابْنِ عَجْلاَنَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ. ح: وحَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا ابْنُ

أَبِي حَازِمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ تَغْلِبَنَّكُمُ الأَعْرَابُ عَلَى اسْمِ صَلاَتِكُمْ**». زَادَ ابْنُ حَرْمَلَةَ: «**فَإِنَّمَا هِيَ الْعِشَاءُ، وَإِنَّمَا يَقُولُونَ الْعَتَمَةُ لإِعْتَامِهِمْ بِالإِبِلِ**».

say the *'Atamah* because they bring their camels in for milking at that time (when it is dark)." (***Sahih***)

تخريج: أخرجه أحمد: ٤٣٨/٢ عن يحيى القطان عن ابن عجلان قال حدثني سعيد عن أبي هريرة به الخ.

(3) The Chapters On The *Adhân* And The *Sunnah* Regarding It

(المعجم ٣) أَبْوَابُ الأَذَانِ وَالسُّنَّةِ فِيهَا (التحفة ...)

Comments:

a. *Adhân* literally means to inform somebody of something. *Adhân* as a special Islamic term, means a series of specific phrases repeated to proclaim the time of the prayer to the people. (*Naylul-Awtâr:* 1/31)

b Raising the *Adhân* for the five daily prayers as well as for the Friday prayer is a 'Compulsory (*Wâjib*) obligation.

c. Since the *Adhân* is but an announcement of time for the obligatory prayer, it is not the Prophet's precept to proclaim the *Adhân* for non-obligatory prayers such as *'Eid* prayers, *Duha* (Forenoon Prayer), Eclipse prayers and so on.

d. It is not in order to call the *Adhân* before the prescribed time of the prayer.

e. It is better to call the *Adhân* while standing on a raised part of the ground, although the purpose of the voice reaching far is achieved through the loud speaker these days.

Chapter 1. How The *Adhân* Began

(المعجم ١) - بَابُ بَدْءِ الأَذَانِ (التحفة ١٤)

706. It was narrated from Muhammad bin 'Abdullâh bin Zaid that his father said that the Messenger of Allâh ﷺ was thinking of a horn, and he commanded that a bell be made and it was done. Then 'Abdullâh bin Zaid had a dream. He said: "I saw a man wearing two green garments, carrying a bell. I said to him, 'O slave of Allâh, will you sell the bell?' He said; 'What will you do with it?' I said, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' I said, 'What is it?' He said, 'Say: *Allâhu Akbar*

٧٠٦ - حَدَّثَنَا أَبُو عُبَيْدٍ، مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ [الْمَدَنِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ قَدْ هَمَّ بِالْبُوقِ، وَأَمَرَ بِالنَّاقُوسِ فَنُحِتَ، فَأُرِيَ عَبْدُ اللهِ بْنُ زَيْدٍ فِي الْمَنَامِ، قَالَ: رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ، يَحْمِلُ نَاقُوساً، فَقُلْتُ لَهُ: يَا عَبْدَ اللهِ! تَبِيعُ النَّاقُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ قُلْتُ: أُنَادِي بِهِ إِلَى الصَّلاَةِ، قَالَ: أَفَلاَ أَدُلُّكَ عَلَى خَيْرٍ

Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).'' 'Abdullâh bin Zaid went out and came to the Messenger of Allâh ﷺ, and told him what he had seen. He said, 'O Messenger of Allâh, I saw a man wearing two green garments carrying a bell,'' and he told him the story. The Messenger of Allâh ﷺ said, "Your companion has had a dream. Go out with Bilâl to the mosque and teach it to him, for he has a louder voice than you.'' I ('Abdullâh) went out with Bilâl to the mosque, and I started teaching him the words and he was calling them out. 'Umar bin Al-Khattâb heard

مِنْ ذٰلِكَ؟ قُلْتُ: وَمَا هُوَ؟ قَالَ تَقُولُ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ. قَالَ فَخَرَجَ عَبْدُ اللهِ بْنُ زَيْدٍ، حَتَّى أَتَىٰ رَسُولَ اللهِ ﷺ، فَأَخْبَرَهُ بِمَا رَأَى. قَالَ: يَا رَسُولَ اللهِ! رَأَيْتُ رَجُلاً عَلَيْهِ ثَوْبَانِ أَخْضَرَانِ يَحْمِلُ نَاقُوساً، فَقَصَّ عَلَيْهِ الْخَبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: **«إِنَّ صَاحِبَكُمْ قَدْ رَأَى رُؤْيَا، فَاخْرُجْ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ فَأَلْقِهَا عَلَيْهِ، وَلْيُنَادِ بِلاَلٌ، فَإِنَّهُ أَنْدَى صَوْتاً مِنْكَ»**. قَالَ فَخَرَجْتُ مَعَ بِلاَلٍ إِلَى الْمَسْجِدِ. فَجَعَلْتُ أُلْقِيهَا عَلَيْهِ وَهُوَ يُنَادِي بِهَا، قَالَ فَسَمِعَ عُمَرُ بْنُ الْخَطَّابِ بِالصَّوْتِ، فَخَرَجَ فَقَالَ: يَا رَسُولَ اللهِ! وَاللهِ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى.

the voice and came out saying: "O Messenger of Allâh! By Allâh, I saw the same (dream) as him." (***Hasan***)

Abu 'Ubaid said: "Abu Bakr Al-Hakami told me that 'Abdullâh bin Zaid Al-Ansâri said concerning that:

'I praise Allâh, the Possessor of majesty and honor,
A great deal of praise for the *Adhân*.
Since the news of it came to me from Allâh,
So due to it, I was honored by the information.
During the three nights.
Each of which increased me in honor.'"

قَالَ أَبُو عُبَيْدٍ: فَأَخْبَرَنِي أَبُو بَكْرٍ الْحَكَمِيُّ أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الأَنْصَارِيَّ قَالَ فِي ذٰلِكَ:

أَحْمَدُ اللهَ ذَا الْجَلَالِ وَذَا الإِكْـ
ـرَامِ حَمْداً عَلَى الأَذَانِ كَثِيراً
إِذْ أَتَانِي بِهِ الْبَشِيرُ مِنَ اللَّـ
ـهِ فَأَكْرِمْ بِهِ لَدَيَّ بَشِيراً
فِي لَيَالٍ وَالَى بِهِنَّ ثَلَاثٍ
كُلَّمَا جَاءَ زَادَنِي تَوْقِيراً

تخريج: **[إسناده حسن]** أخرجه أبوداود، الصلوٰة، باب كيف الأذان، ح:٤٩٩، وصححه الترمذي، وابن خزيمة، وابن حبان، والبخاري وغيرهم، حديث الحكمي ضعيف.

Comments:

a. Allâh sometimes even sends His guidance to a virtuous believer through dreams. That is why the Prophet ﷺ has said: "The dream of a believer is one forty-sixth part of Prophecy." (*Sahih Muslim*).

b. A mere dream cannot be the basis for deducing any religious principle. The vision seen by 'Abdullâh bin Zaid became a tenet of *Shari'ah* only with the approval of the Messenger of Allâh ﷺ.

c. Administrative affairs, even in matters of religion, must be decided through mutual consultation among the believers. Matters proven from an express text of the Book or *Sunnah* are exempt from this requirement. They must be implemented right away.

d. The incident affirms the virtues of 'Abdullâh bin Zaid and 'Umar ﷺ.

e. The *Mu'adh-dhin* (caller to prayer) chosen to call the *Adhân*, should be a person with a louder voice.

707. It was narrated from Sâlim, from his father, that the Prophet ﷺ consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews

٧٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَبْدِ اللهِ الْوَاسِطِيُّ: حَدَّثَنَا أَبِي، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ اسْتَشَارَ النَّاسَ لِمَا يُهِمُّهُمْ إِلَى

(because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man from among the *Ansâr* whose name was 'Abdullâh bin Zaid, and to 'Umar bin Khattâb. The *Ansâri* man came to the Messenger of Allâh ﷺ at night, and the Messenger of Allâh ﷺ commanded Bilâl to give the call to the prayer. ***(Da'if)***

Zuhri said: "Bilâl added the phrase "*As-salâtu khairum minan-nawm* (the prayer is better than sleep)" to the call for the morning prayer, and the Messenger of Allâh ﷺ approved of that." 'Umar said: "O Messenger of Allâh, I saw the same as he did, but he beat me to it."

الصَّلاَةِ، فَذَكَرُوا الْبُوقَ، فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ، ثُمَّ ذَكَرُوا النَّاقُوسَ، فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى، فَأُرِيَ النِّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللهِ بْنُ زَيْدٍ، وَعُمَرُ بْنُ الْخَطَّابِ، فَطَرَقَ الأَنْصَارِيُّ رَسُولَ اللهِ ﷺ لَيْلاً، فَأَمَرَ رَسُولُ اللهِ ﷺ بِلاَلاً بِهِ، فَأَذَّنَ.

قَالَ الزُّهْرِيُّ: وَزَادَ بِلاَلٌ، فِي نِدَاءِ صَلاَةِ الْغَدَاةِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ. فَأَقَرَّهَا رَسُولُ اللهِ ﷺ.

قَالَ عُمَرُ: يَا رَسُولَ اللهِ! قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى، وَلٰكِنَّهُ سَبَقَنِي.

تخريج: [**إسناده ضعيف جدًا**] * الزهري عنعن وهو مذكور في المدلسين (المرتبة الثالثة)، وتلميذه عباد المدني، حسن الحديث، ومحمد بن خالد ضعيف جدًا، متهم بالكذب كما في التهذيب وغيره، ولبعض الحديث شواهد عند البخاري، ح:٦٠٣، ٦٠٦، ومسلم، ح:٣٧٧، ٣٧٨ وغيرهما.

Comments:

a. It was an accepted principle with the Companions that copying the Jews and Christians was not a desirable act.

b. The addition of the sentence meaning: "The prayer is better than sleep" to the *Fajr* prayer was also made with the approval of the Messenger of Allâh ﷺ. As such it is also a part of his *Sunnah*.

Chapter 2. Repeating The Words In The *Adhân*

(المعجم ٢) - بَابُ التَّرْجِيعِ فِي الأَذَانِ

(التحفة ١٥)

708. Ibn Juraij narrated: "Abdul-'Aziz bin 'Abdul-Malik bin Abu Mahdhurah narrated from 'Abdullâh bin Muhairiz who was an orphan under the care of Abu

٧٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ: أَنْبَأَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ

Mahdhurah bin Mi'yar that when he was preparing him to travel to *Shâm*, he said: 'O my uncle, I am going out to *Shâm*, and I will be asked about how you started the *Adhân*.' So he informed me that. Abu Mahdhurah said: 'I went out with a group of people, and we were somewhere on the road, when the *Mu'adh-dhin* of the Messenger of Allâh ﷺ gave the call to prayer in the presence of the Messenger of Allâh ﷺ. We heard the voice of the *Mu'adh-dhin*, and we were shunning it (the *Adhân*), so we started yelling, imitating it and mocking it. The Messenger of Allâh ﷺ heard us, so he sent some people who brought us to sit in front of him. He said: 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and give the call to prayer.' I stood up and there was nothing more hateful to me than the Messenger of Allâh ﷺ and what he was telling me to do. I stood up in front of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ himself taught me the call. He said: "Say: '*Allâhu Akbar Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh* (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most

ابْنِ أَبِي مَحْذُورَةَ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، وَكَانَ يَتِيماً فِي حِجْرِ أَبِي مَحْذُورَةَ بْنِ مِعْيَرٍ، حِينَ جَهَّزَهُ إِلَى الشَّامِ، فَقُلْتُ لأَبِي مَحْذُورَةَ: أَيْ عَمِّ! إِنِّي خَارِجٌ إِلَى الشَّامِ، وَإِنِّي أُسْأَلُ عَنْ تَأْذِينِكَ، فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ: خَرَجْتُ فِي نَفَرٍ، فَكُنَّا بِبَعْضِ الطَّرِيقِ، فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ بِالصَّلاَةِ، عِنْدَ رَسُولِ اللهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ، فَصَرَخْنَا نَحْكِيهِ، نَهْزَأُ بِهِ، فَسَمِعَ رَسُولُ اللهِ ﷺ، فَأَرْسَلَ إِلَيْنَا قَوْماً فَأَقْعَدُونَا بَيْنَ يَدَيْهِ، فَقَالَ: «**أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟**» فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ، وَصَدَقُوا، فَأَرْسَلَ كُلَّهُمْ وَحَبَسَنِي، وَقَالَ لِي: «**قُمْ فَأَذِّنْ**». فَقُمْتُ، وَلاَ شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللهِ ﷺ وَلاَ مِمَّا يَأْمُرُنِي بِهِ، فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، فَأَلْقَى عَلَيَّ رَسُولُ اللهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ، فَقَالَ: «**قُلْ: اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ**». ثُمَّ قَالَ لِي: «**ارْفَعْ مِنْ صَوْتِكَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ**». ثُمَّ دَعَانِي حِينَ قَضَيْتُ

Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).'" Then he said: "Raise your voice (and say).

Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).'" Then he called me when I had finished saying the *Adhân*, and gave me a small bag in which there was some silver.' Then he put his hand on the forelock of Abu Mahdhurah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allâh ﷺ reached his navel. Then the

التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ، ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْذُورَةَ، ثُمَّ أَمَرَّهَا عَلَى وَجْهِهِ، مِنْ بَيْنِ ثَدْيَيْهِ، ثُمَّ عَلَى كَبِدِهِ، ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللهِ ﷺ سُرَّةَ أَبِي مَحْذُورَةَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «**بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ**». فَقُلْتُ: يَا رَسُولَ اللهِ! أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ؟ قَالَ: «**نَعَمْ، قَدْ أَمَرْتُكَ**». فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذٰلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللهِ ﷺ، فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ، عَامِلِ رَسُولِ اللهِ ﷺ بِمَكَّةَ، فَأَذَّنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

قَالَ: وَأَخْبَرَنِي ذٰلِكَ مَنْ أَدْرَكَ أَبَا مَحْذُورَةَ، عَلَى مَا أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَيْرِيزٍ.

Messenger of Allâh ﷺ said: 'May Allâh bless you and send blessings upon you.' I said: 'O Messenger of Allâh, do you command me to give the call to prayer in Makkah? He said: 'Yes, I command you (to do so).' Then all the hatred I had felt towards the Messenger of Allâh disappeared, and was replaced with love for the Messenger of Allâh ﷺ. I came to 'Attâb bin Asid, the governor of the Messenger of Allâh ﷺ in Makkah, and gave the call to prayer with him by command of the Messenger of Allâh ﷺ." (*Sahih*)

He ('Abdul-'Aziz) said: "Someone who met Abu Mahdhurah told me the same as 'Abdullâh bin Muhairiz told me."

تخريج: [صحيح] أخرجه النسائي: ٢/ ٥، ٦، ح: ٦٣٣ من حديث أبي عاصم به، وصححه ابن خزيمة، ح: ٣٧٩، وابن حبان (الإحسان)، ح: ١٦٨٠، والحديث الآتي شاهد له.

Comments:

a. On hearing the loud voice of Abu Mahdhurah, the Messenger of Allâh ﷺ decided to make him a *Mu'adh-dhin* (caller to prayer). Thus, everyone must be assigned the task in keeping with his ability, so that he is able to do it well.

b. It is also a useful proposition to give awards to children for their encouragement. The award could either be in the form of cash or of something of utility, or just a few words of praise or blessing.

c. If a capable person makes a request for an office or job, it could be assigned to him, although it is not desirable to crave an office or position.

d. The act of repeating the twice uttered words of testimony called *Tarji'* (repetition of recitation) is a *Sunnah* of the Prophet ﷺ. In everyday use it is called *'Dual Adhân'*. The *Mu'adh-dhin* is at liberty whether to say the *Adhân* with or without *Tarji'*. Both methods are permissible.

709. It was narrated that Abu Mahdhurah said: "The Messenger of Allâh ﷺ taught me the *Adhân* with nineteen phrases and the

٧٠٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ عَامِرٍ الأَحْوَلِ أَنَّ مَكْحُولاً حَدَّثَهُ، أَنَّ عَبْدَ اللهِ بْنَ

Iqâmah with seventeen. The *Adhân* is: *Allâhu Akbar Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh* (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh). And the *Iqâmah* is seventeen phrases: *Allâhu Akbaru Allâhu Akbar, Allâhu*

مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الأَذَانُ «اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ». وَالْإِقَامَةُ سَبْعَ عَشْرَةَ كَلِمَةً «اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ. أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ. أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللهِ. حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ. حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ. اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لاَ إِلٰهَ إِلَّا اللهُ».

Akbaru Allâhu akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Qad qâmatis-salâh, qad qâmatis-salâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is th Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh)." (***Sahih***)

تخريج: أخرجه مسلم، الصلوة، باب صفة الأذان، ح:٣٧٩ من حديث عامر به.

Comments:

Some people say that making *Tarji'* in *Adhân* is the result of Abu Mahdhurah's misunderstanding. Had Abu Mahdhurah got it wrong in *Adhân* in the days of the Prophet ﷺ, Allâh would have informed the Prophet ﷺ through *Wahy* (revelation), and he would have communicated the command to Abu Mahdhurah.

Chapter 3. The Sunnah Regarding the *Adhân*

(المعجم ٣) - بَابُ السُّنَّةِ فِي الأَذَانِ

(التحفة ١٦)

710. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, who was the

٧١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ

Mu'adh-dhin[1] of the Messenger of Allâh ﷺ, narrated from his grandfather, that the Messenger of Allâh ﷺ commanded Bilâl to put his fingers in his ears when calling the *Adhân*, and he said, "It makes the voice louder." ***(Da'if)***

الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِلَالًا أَنْ يَجْعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ، وَقَالَ: «إِنَّهُ أَرْفَعُ لِصَوْتِكَ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف أولاد سعد القرظ، عمار وسعد وعبدالرحمن .

Comments:

As to the chain of narration, the tradition is Weak, but the content is correct.

711. It was narrated from 'Awn bin Abu Juhaifah that his father said: "I came to the Messenger of Allâh ﷺ in Abtah, when he was in a red tent. Bilâl came out and gave the call to prayer, turning around and putting his fingers in his ears."***(Hasan)***

٧١١ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ بِالْأَبْطَحِ، وَهُوَ فِي قُبَّةٍ حَمْرَاءَ، فَخَرَجَ بِلَالٌ، فَأَذَّنَ فَاسْتَدَارَ فِي أَذَانِهِ، وَجَعَلَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

تخريج: [حسن] وانظر، ح:٤٩٦ لعلته، وللحديث طرق أخرى عند الترمذي، ح:١٩٧ وغيره.

Comments:

a. Even while on journey, it is necessary to call *Adhân* for the congregational prayer.
b. 'Turning around in his *Adhân*' means turning his face right and left while saying *Hayya 'alas-salâh* and *Hayya 'alal-falâh* respectively.
c. It confirms the practice of putting the fingers in one's ears during *Adhân*.

712. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: There are two characteristics in which the Muslims are dependent upon their *Mu'adh-dhins*: their prayer and their fasting." ***(Da'if)***

٧١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ مَرْوَانَ بْنِ سَالِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَصْلَتَانِ مُعَلَّقَتَانِ فِي أَعْنَاقِ الْمُؤَذِّنِينَ لِلْمُسْلِمِينَ: صَلَاتُهُمْ

[1] That is, Sa'd.

وَصِيَامُهُمْ».

تخريج: [**إسناده ضعيف جدًا**] وقال البوصيري: هذا إسناد ضعيف لتدليس بقية بن الوليد تقدم، ح:٥٥١، وشيخه مروان بن سالم متروك، ورماه الساجي وغيره بالوضع، (تقريب).

713. It was narrated that Jâbir bin Samurah said: "Bilâl did not delay the *Adhân* from its proper time, but he sometimes delayed the *Iqâmah* a little." (***Da'if***)

٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلاَلٌ لاَ يُؤَخِّرُ الأَذَانَ عَنِ الْوَقْتِ، وَرُبَّمَا أَخَّرَ الْإِقَامَةَ شَيْئاً.

تخريج: [**إسناده ضعيف**] أخرجه الطيالسي:٧٧٠ عن شريك نحو المعنى * شريك عنعن، حديث أبي داود(٤٠٣) يغني عنه.

Comments:

If the *Imâm* takes a little time before he comes to lead the prayer, the worshipers should patiently wait for him, and not put forward another man in haste in his place. It is, however, another matter if we know for certain that the regular *Imâm* is not available to lead the congregation at that time. In that case someone else may be asked to lead the prayer.

714. It was narrated that 'Uthmân bin Abul-Âs said: "The last instruction that the Messenger of Allâh ﷺ gave to me was that I should not appoint a *Mu'adh-dhin* who took payment for the *Adhân*." (***Sahih***)

٧١٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: كَانَ آخِرُ مَا عَهِدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لاَ أَتَّخِذَ مُؤَذِّناً يَأْخُذُ عَلَى الأَذَانِ أَجْراً.

تخريج: [**صحيح**] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية أن يأخذ المؤذن على الأذان أجرًا، ح:٢٠٩ من حديث أشعث (بن عبدالملك الحمراني) به، وقال: حسن صحيح ، وله شواهد عند أبي داود، ح:٥٣١ وغيره.

Comments:

a. It is for the *Imâm* to appoint the *Mu'adh-dhin*.

b. It is preferable for a person rendering communal service, not to claim any money in return. However, it is proper to duly compensate him for his services.

715. It was narrated that Bilâl said: "The Messenger of Allâh ﷺ

٧١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

commanded me (with *Tathwib*) in the *Adhân* for *Fajr,* and he forbade me to do so in the *Adhân* for *'Ishâ'.*" (***Da'if***)

مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ، عَنْ أَبِي إِسْرَائِيلَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ بِلاَلٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أُثَوِّبَ فِي الْفَجْرِ، وَنَهَانِي أَنْ أُثَوِّبَ فِي الْعِشَاءِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلٰوة، باب ماجاء في التثويب في الفجر، ح:١٩٨ من حديث محمد بن عبدالله الزبيري به، وذكر كلامًا، وقال: أبوإسرئيل . . . وليس بذلك القوي عند أهل الحديث ، وفيه علة أخرى.

Comments:

The word *Tathwib* used in the context means saying *As-salâtu khairum minan-nawm* (the prayer is better than sleep). The *Hadith* confirms that the words *As-salâtu khairum minan-nawm* were included in the *Adhân* for *Fajr* at the bidding of the Prophet ﷺ himself.

716. It was narrated that Bilâl came to the Prophet ﷺ to call him for the *Fajr* prayer, and was told: "He is sleeping." He said: "*As-salâtu khairum minan-nawm, As-salâtu khairum min an-nawm* (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the *Adhân* for the *Fajr,* and that is how it remained. (***Da'if***)

٧١٦ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ بِلاَلٍ، أَنَّهُ أَتَى النَّبِيَّ ﷺ يُؤْذِنُهُ بِصَلاَةِ الْفَجْرِ، فَقِيلَ: هُوَ نَائِمٌ. فَقَالَ: الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، فَأُقِرَّتْ فِي تَأْذِينِ الْفَجْرِ، فَثَبَتَ الأَمْرُ عَلَى ذٰلِكَ.

تخريج: [إسناده ضعيف] وقال البوصيري: رجاله ثقات إلاَّ أنَّ فيه انقطاعًا، سعيد بن المسيب لم يسمع من بلال .

717. It was narrated that Ziyâd bin Hârith As-Sudâ'i said: "I was with the Messenger of Allâh ﷺ on a journey, and he commanded me to call the *Adhân*. Bilâl wanted to call the *Iqâmah,* but the Messenger of Allâh ﷺ said: 'The brother of Sudâ' called the *Adhân,* and the one who calls the *Adhân* is the one who calls the *Iqâmah.*'" (***Da'if***)

٧١٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الإِفْرِيقِيُّ، عَنْ زِيَادِ بْنِ نُعَيْمٍ، عَنْ زِيَادِ بْنِ الحارِثِ الصُّدَائِيِّ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأَمَرَنِي فَأَذَّنْتُ، فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ، فَقَالَ رَسُولُ اللهِ ﷺ: «**إِنَّ أَخَا صُدَاءٍ قَدْ أَذَّنَ، وَمَنْ أَذَّنَ فَهُوَ يُقِيمُ**».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب الرجل يؤذن ويقيم آخر، ح:٥١٤، والترمذي، ح:١٩٩، وقال: إنما نعرفه من حديث الإفريقي وهو ضعيف عند أهل الحديث .

Comments:

It is preferable that the person who calls the *Adhân* also calls the *Iqâmah*. However, there is no bar to anybody else's calling it either.

Chapter 4. What Should Be Said When The *Mu'adh-dhin* Calls the *Adhân*

(المعجم ٤) - **بَابُ مَا يُقَالُ إِذَا أَذَّنَ الْمُؤَذِّنُ** (التحفة ١٧)

718. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Mu'adh-dhin* calls the *Adhân*, say as he says.'" (***Hasan***)

٧١٨ - **حَدَّثَنَا** أَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ ابْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا أَذَّنَ الْمُؤَذِّنُ فَقُولُوا مِثْلَ قَوْلِهِ**».

تخريج: [حسن] وعلقه الترمذي، ح:٢٠٨ * الزهري عنعن تقدم، ح:٧٠٧، وقال البوصيري: هذا إسناد معلول والمحفوظ . . . ، وله شواهد، انظر، ح:٧٢٠.

Comments:

When the *Mu'adh-dhin* calls the *Adhân* we should say as the *Mu'adh-dhin* says. But when the *Mu'adh-dhin* says: "*Hayya 'alas-salâh* (Come for the prayer)" and "*Hayya 'alal-falâh* (Come to prosperity)" we are to say: "*Lâ hawla wa la quwwata illa billâh*" (There is no change of conditions nor power except by Allâh)." (*Muslim*: 385).

719. Umm Habibah narrated that when the Messenger of Allâh ﷺ was with her on her day and night, and he heard the *Mu'adh-dhin* calling the *Adhân*, she heard him saying what he said. (***Hasan***)

٧١٩ - **حَدَّثَنَا** شُجَاعُ بْنُ مَخْلَدٍ، أَبُو الْفَضْلِ قَالَ: حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا أَبُو بِشْرٍ، عَنْ أَبِي الْمَلِيحِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ أَبِي سُفْيَانَ: حَدَّثَتْنِي عَمَّتِي أُمُّ حَبِيبَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا كَانَ عِنْدَهَا فِي يَوْمِهَا وَلَيْلَتِهَا، فَسَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ، قَالَ كَمَا يَقُولُ الْمُؤَذِّنُ».

تخريج: [حسن] أخرجه النسائي في الكبرى، وأحمد:٦/ ٤٢٥،٤٢٦، وقال الحافظ في التهذيب:٥/ ٢٧٢ أخرج ابن خزيمة حديثه في صحيحه فهو ثقة عنده ، ولحديثه شواهد.

720. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'When you hear the call (to prayer), say what the *Mu'adh-dhin* says.'" (***Sahih***)

٧٢٠ - حَدَّثَنَا أَبُو كُرَيْبٍ، وَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ: رَسُولُ اللهِ ﷺ: **«إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا كَمَا يَقُولُ الْمُؤَذِّنُ»**.

تخريج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادى، ح:٦١١، ومسلم، الصلٰوة، باب استحباب القول مثل قول المؤذن لمن سمعه ... الخ، ح:٣٨٣ من حديث مالك به.

Comments:

What it all means is that when the *Mu'adh-dhin* says *Allâhu Akbar*, the listener should also say *Allâhu Akbar*. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire *Adhân* after the *Mu'adh-dhin* has finished it (*Muslim*: 385).

721. It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: "Whoever says, when he hears the *Mu'adh-dhin, 'Wa ana Ash-hadu an lâ ilâha illallâh wahdahu lâ sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasuluhu, radaytu Billâhi rabban wa bil-Islâmi dinan wa bi Muhammadin nabiyyan* (And I bear witness that none has the right to be worshiped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allâh as my Lord, Islam as my religion and Muhammad as my Prophet),' his sins will be forgiven to him." (***Sahih***)

٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: **«مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللهِ رَبًّا، وَبِالْإِسْلاَمِ دِيناً، وَبِمُحَمَّدٍ نَبِيًّا - غُفِرَ لَهُ ذَنْبُهُ»**.

تخريج: أخرجه مسلم، الصلٰوة، باب استحباب القول مثل قول المؤذن، ح:٣٨٦ عن محمد ابن رمح وغيره به.

Comments:

a. Affirmation of the Oneness of Allâh (monotheism) and the institution of prophethood is the very foundation of Islam and a prerequisite for salvation.

b. To be content with Allâh as one's Lord (*Rabb*) means to believe in His Lordship as it suits His majesty. The feeling that He alone is the Dispenser of all favours and Provider of all the necessities of life to us, creates a sense of gratitude and love in our hearts.

722. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever says when he hears the call to the prayer: *"Allâhumma Rabba hâdhihid-da'watit-tâmmah was-salâtil-qâ'imah, âti Muhammadanil-wasilata wal-fadilah, wab'athhu maqâman mahmudanilladhi wa'adtah* (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised)," my intercession for him will be permitted on the Day of Resurrection.'" (***Sahih***)

٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ، وَالْعَبَّاسُ ابْنُ الْوَلِيدِ الدِّمَشْقِيُّ، وَمُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ. قَالُوا: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الأَلْهَانِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء عند النداء، ح:٦١٤ عن علي بن عياش به.

Comments:

a. There will be intercession on the Day of Resurrection. First of all, the Prophets will be granted this privilege (of intercession). Thereafter, the believers, one by one according to their ranks, will be allowed to intercede.

b. *Al-Wasilah* is the name of the highest station in Paradise reserved for the most exalted and loved one of Allâh in the entire humankind, i.e., the Prophet Muhammad ﷺ. (*Sahih Muslim*: 384)

c. *Maqâm Mahmud* (the praised position) means the privilege of grand intercession on behalf of the the sinners promised by Allâh to be granted only to the Last of the Prophets Muhammad ﷺ.

d. These are the only authentic words of supplication after *Adhân* taught by the Prophet ﷺ.

Chapter 5. The Virtue Of The *Adhân* And The Reward Of The *Mu'adh-dhin*

(المعجم ٥) - بَابُ فَضْلِ الأَذَانِ وَثَوَابِ الْمُؤَذِّنِينَ (التحفة ١٨)

723. It was narrated from 'Abdullâh bin 'Abdur-Rahmân bin Abu Sa'sa'ah that his father, who was under the care of Abu Sa'eed, said: "Abu Sa'eed said to me: 'If you are in the desert, raise your voice when you say the *Adhân*, for I heard the Messenger of Allâh ﷺ say: 'No jinn, human, tree or rock will hear it, but it will bear witness for you.'" (***Sahih***)

٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ فِي حِجْرِ أَبِي سَعِيدٍ، قَالَ: قَالَ لِي أَبُو سَعِيدٍ: إِذَا كُنْتَ فِي الْبَوَادِي، فَارْفَعْ صَوْتَكَ بِالأَذَانِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَسْمَعُهُ جِنٌّ وَلاَ إِنْسٌ وَلاَ شَجَرٌ وَلاَ حَجَرٌ، إِلَّا شَهِدَ لَهُ».

تخريج: أخرجه البخاري، الأذان، باب رفع الصوت بالنداء، ح:٦٠٩ وغيره من حديث عبدالرحمن بن عبدالله به.

Comments:

a. If a man who is in a lonely place and calls the *Adhân* for his prayer in obedience to the commands of Allâh and His Prophet ﷺ, even for him the Prophet's instruction is to call the *Adhân* in a loud voice.

b. Even inanimate objects have some kind of consciousness which we are not aware of.

c. Conditions in the Hereafter and on the Day of Resurrections will be totally different from the Divine laws operating in this world. Even inanimate objects shall be witnesses for or against human beings.

d. *Mu'adh-dhin* occupy a place of great eminence near Allâh. The reason being that the *Adhân* is the doorway to the congregational prayer.

724. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ himself say: 'The *Mu'adh-dhin's* sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five *Hasanât* (good deeds) will be recorded, and it will be an expiation (for sins committed) between them (the

٧٢٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَىٰ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ مِنْ فِي رَسُولِ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَسْتَغْفِرُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلاَةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ لَهُ مَا بَيْنَهُمَا».

two prayers).'"

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوٰة، باب رفع الصوت بالأذان، ح:٥١٥ من حديث شعبة به، وصححه ابن خزيمة، وابن حبان.

Comments:

'Sins being forgiven as far as the *Mu'adh-dhin's* voice reaches' means his sins will be forgiven even if they are so numerous as to occupy such a vast expanse of the earth.

725. It was narrated that 'Esa bin Talhah said: "I heard Mu'âwiyah bin Abu Sufyân say that Messenger of Allâh ﷺ said: "The *Mu'adh-dhins* will have the longest necks of all people on the Day of Resurrection." (*Sahih*)

٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَىٰ، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ**».

تخريج: أخرجه مسلم، الصلوٰة، باب فضل الأذان وهرب الشيطان عند سماعه، ح:٣٨٧ عن إسحاق بن منصور وغيره به.

Comments:

'*Mu'adh-dhin* having the longest necks' could either be an expression for their lofty and elevated position, or simply a statement of fact.

726. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Let the best of you give the call to prayer (*Adhân*), and let those who are most versed in the Qur'ân lead you in prayer.'" (*Da'if*)

٧٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عِيسٰى، أَخُو سُلَيْمٍ الْقَارِي، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ، وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ**».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الصلوٰة، باب من أحق بالإمامة، ح:٥٩٠ عن عثمان به * حسين بن عيسى ضعيف ضعفه الجمهور.

727. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever calls the *Adhân* for seven years, seeking reward (from Allâh), Allâh will decree for him deliverance from the Fire.'" (*Da'if*)

٧٢٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُخْتَارُ بْنُ غَسَّانَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الأَزْرَقُ الْبُرْجُمِيُّ، عَنْ جَابِرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ح: وَحَدَّثَنَا رَوْحُ بْنُ الْفَرَجِ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو حَمْزَةَ،

عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَنْ أَذَّنَ مُحْتَسِباً سَبْعَ سِنِينَ، كَتَبَ [اللهُ] لَهُ بَرَاءَةً مِنَ النَّارِ**».

تخريج: [إسناده ضعيف جدًا] * جابر الجعفي تقدم حاله، ح:٣٥٦، وللجعفي طريق آخر عند الترمذي، ح:٢٠٦ واسْتَغْرَبَهُ، والحديث ضعفه العقيلي، والبغوي وغيرهما.

728. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever calls the *Adhân* for twelve years, he will be guaranteed Paradise, and for each day sixty *Hasanât* (good deeds) will be recorded for him by virtue of his *Adhân*, and thirty *Hasanât* by virtue of his *Iqâmah*." (***Da'if***)

٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، وَ الْحَسَنُ ابْنُ عَلِيٍّ الْخَلَّالُ، قَالاَ: حدثنا عَبْدُ اللهِ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**مَنْ أَذَّنَ ثِنْتَيْ عَشْرَةَ سَنَةً، وَجَبَتْ لَهُ الْجَنَّةُ، وَكُتِبَ لَهُ، بِتَأْذِينِهِ، فِي كُلِّ يَوْمٍ، سِتُّونَ حَسَنَةً، وَلِكُلِّ إِقَامَةٍ ثَلاثُونَ حَسَنَةً**».

تخريج: [إسناده ضعيف] أخرجه ابن عدي وغيره، وصححه الحاكم:١/ ٢٠٥، والذهبي * ابن جريج مدلس وعنعن، وفيه علة أخرى، وله شاهد ضعيف عند الحاكم.

Comments:

It demands a lot of perseverance to call *Adhân* for twelve years without a stop. No one can accomplish it except by Allâh's help and favor. Hence the glad tiding for those who perform this feat.

Chapter 6. Saying The Phrases Of The *Iqâmah* Once

(المعجم ٦) - بَابُ إِفْرَادِ الإِقَامَةِ

(التحفة ١٩)

729. It was narrated that Anas bin Mâlik said: "They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (***Sahih***)

٧٢٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: الْتَمَسُوا شَيْئاً يُؤْذِنُونَ بِهِ عِلْماً لِلصَّلاَةِ، فَأُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

تخريج: أخرجه البخاري، الأذان، باب بدء الأذان، ح:٦٠٣، ومسلم، الصلٰوة، باب الأمر بشفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح:٣٧٨ من خالد الحذاء به.

Comments:

For the details of the story kindly refer to *Ahâdith* 706, 707 & 708.

730. It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (***Sahih***)

٧٣٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

تخريج: [صحيح] انظر الحديث السابق.

731. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd narrated (from his great-grandfather who was the *Mu'adh-dhin* of the Messenger of Allâh ﷺ) that in the *Adhân* of Bilâl, the phrases were two by two, and in his *Iqâmah* they were said once. (***Da'if***)

٧٣١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بن عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللهِ ﷺ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ أَذَانَ بِلَالٍ كانَ مَثْنَى مَثْنَى. وَإِقَامَتُهُ مُفْرَدَةٌ.

تخريج: [إسناده ضعيف] انظر، ح:٧١٠ لعلته، والحديث السابق(٧٢٩) يغني عنه.

732. It was narrated that Abu Râfi' said: "I saw Bilâl calling the *Adhân* in front of Allâh's Messenger ﷺ, (saying the phrases) two by two, and saying each phrase once in the *Iqâmah*." (***Da'if***)

٧٣٢ - حَدَّثَنَا أَبُو بَدْرٍ، عَبَّادُ بْنُ الْوَلِيدِ: حَدَّثَنِي مَعْمَرُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ ﷺ: حَدَّثَنِي أَبِي، مُحَمَّدُ ابْنُ عُبَيْدِ اللهِ، عَنْ أَبِيهِ عُبَيْدِ اللهِ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ بِلَالاً يُؤَذِّنُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَيُقِيمُ وَاحِدَةً.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لإتفاقهم على ضعف معمر بن محمد بن عبيدالله وأبيه محمد .

Comments:

If the words of the *Adhân* are said twice the words of the *Iqâmah* will also have to be said twice as we have seen in the *Hadith* 709 narrated by Abu Mahdhurah ﷺ.

Chapter 7. If The *Adhân* Is Called And You Are In The Mosque, Then Do Not Leave

(المعجم ٧) - بَابُ إِذَا أُذِّنَ وَأَنْتَ فِي الْمَسْجِدِ فَلَا تَخْرُجْ (التحفة ٢٠)

733. It was narrated that Abu Sha'tha' said: "We were sitting in the mosque with Abu Hurairah when the *Mu'adh-dhin* called the *Adhân*. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: 'This man has disobeyed Abul-Qâsim ﷺ.'" (*Sahih*)

٧٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُوداً فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمشي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح:٦٥٥ عن ابن أبي شيبة به.

Comments:

Leaving the mosque after the *Adhân*, as a rule, is prohibited. However, there may be relaxation in the rule if the excuse is valid.

734. It was narrated that 'Uthmân said: "The Messenger of Allâh ﷺ said: 'Whoever hears the *Adhân* when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.'" (*Da'if*)

٧٣٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَنْبَأَنَا عَبْدُ الْجَبَّارِ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي فَرْوَةَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ أَبِيهِ، عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَهُ الأَذَانُ فِي الْمَسْجِدِ، ثُمَّ خَرَجَ، لَمْ يَخْرُجْ لِحَاجَةٍ، وَهُوَ لاَ يُرِيدُ الرَّجْعَةَ، فَهُوَ مُنَافِقٌ».

تخريج: [ضعيف] * ابن أبي فروة تقدم، ح:٣٤٥، عبدالجبار ضعيف كما في التقريب وغيره، ولبعض الحديث شواهد عند الطبراني في الأوسط:٤/٥٠١،٥٠٢، ح:٣٨٥٤، والبيهقي:٣/٥٦ وغيرهما، ترغيب:١/١٨٩، وقال رواته محتج بهم في الصحيح.

Comments:

The reason being that he deliberately declined the merit of joining the congregational prayer. No true believer, aware of the importance of doing of virtuous deeds, can do such a thing.

(4) The Chapters On The Mosques And The Congregations

(المعجم ٤) أَبْوَابُ الْمَسَاجِدِ وَالْجَمَاعَاتِ (التحفة ...)

Comments:

a. The mosque is, without doubt, the most important of all structures in an Islamic state and an Islamic society.

b. In the early days of Islam all devotional acts and non-obligatory prayers were only carried out in the Sacred House at Makkah. But when an organized Islamic authority came into being, after emigration, in Al-Madinah, the first thing the Prophet ﷺ did, was to lay with his own blessed hands, the foundation of a mosque at Qubâ'. He then followed it up with the construction of what came to be called the Prophet's Mosque. Side by side with the Prophet ﷺ the Emigrants (*Muhâjir*) and Helpers (*Ansâr*), with great zeal and fervor, participated in the construction of the mosque.

c. Receiving wages for providing various facilities such as arrangement for lighting and the performance of ablution etc., in the mosque, is permissible in Islam, but it is a highly commendable act if some one donates, free of charge, a piece of land or building materials etc., just for the sake of Allâh.

d. Although the entire face of the earth has been proclaimed as mosque for the Believers, it is not in order to perform prayer in places like garbage dumping spots, animal slaughterhouses, graveyards, baths at public places, camels' enclosures, and the top of the Sacred House.

e. Mosques play an extremely significant and fundamental role in the building of the Islamic society. The Messenger of Allâh ﷺ used the mosque for a myriad of purposes — as the capital of the Islamic state, as a command center for military expeditions, as a consultation chamber for state affairs, as a public treasury, as an Islamic court, as the first Islamic university, as a Civil secretariat, as a state guest house, and for many other constructive purposes. The Noble Qur'ân, however, particularized the mosque only for purposes of prayer and remembrance of Allâh, and as a place most suited for bowing and prostrating before Allâh, for delivering sermons and for the communication of the Divine message, as well as for the recitation of the Noble Qur'ân and the learning and teaching of the tenets of faith.

f. Management of the mosque and their upkeep is the primary duty of the Believers. But the way the mosques are being increasingly used for purposes contrary to the precepts of the Prophet ﷺ is a matter of great concern, and needs critical examination. For more information about the institution of the mosques and the necessary etiquettes in respect of them, one would do well to study the forthcoming *Ahâdith*.

Chapter 1. One Who Builds A Mosque For The Sake Of Allâh

(المعجم ١) - بَابُ مَنْ بَنَى للهِ مَسْجِداً

(التحفة ٢١)

735. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque in which the Name of Allâh is mentioned, Allâh will build a house for him in Paradise.'" (*Sahih*)

٧٣٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ ح: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللهِ الْجَعْفَرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ ابْنِ عَبْدِ اللهِ بْنِ سُرَاقَةَ الْعَدَوِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ بَنَى مَسْجِداً يُذْكَرُ فِيهِ اسْمُ اللهِ، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

تخريج: [صحيح] أخرجه أحمد:١/ ٢٠ بسنده عن ليث به * عثمان بن عبدالله عن عمر مرسل (تهذيب الكمال وغيره)، وللحديث شواهد صحيحة.

Comments:

a. 'Mentioning the Name of Allâh' means not only the performance of prayer, but also other devotional acts, such as the recitation of prophetic supplications and other texts containing the remembrance of Allâh, and the glorification of His majesty. It also includes giving admonitions, delivering the message of Islam, as well as the learning and teaching of the tenets of Islam.

b. It is great tiding for anyone who participates in the building of a mosque that, as a reward for it, Allâh will build a house for him in Paradise. This amounts to a Divine promise that such a person shall certainly be admitted to Paradise.

736. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque for the sake of Allâh, Allâh will build something similar for him in Paradise.'" (*Sahih*)

٧٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ ابْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: **«مَنْ بَنَى لِلَّهِ مَسْجِداً، بَنَى اللهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ»**.

تخريج: أخرجه مسلم، المساجد، باب فضل بناء المساجد والحث عليها، ح:٥٣٣ من حديث عبدالحميد به.

Comments:

a. Building a mosque "for the sake of Allâh' means doing the deed with full sincerity. No action done without sincerity is acceptable to Allâh.

b. 'Building something similar in Paradise' means that just as a mosque is superior to all the other structures raised by man, the person concerned shall be given a house in Paradise that will be superior to all others.

737. It was narrated that 'Ali bin Abu Tâlib said: "The Messenger of Allâh ﷺ said: 'Whoever builds a mosque for the sake of Allâh (from his own wealth), Allâh will build a house for him in Paradise.'" (*Da'if*)

٧٣٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ لَهِيعَةَ: حَدَّثَنِي أَبُو الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ [مِنْ مَالِهِ]، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، الوليد مدلس، وابن لهيعة ضعيف، والحديث السابق شاهد له.

738. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever builds a mosque for the sake of Allâh, like a sparrow's nest or even smaller, Allâh will build for him a house in Paradise." (*Sahih*)

٧٣٨ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِداً لِلَّهِ كَمَفْحَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ».

تخريج: [إسناده صحيح] وقال البوصيري: هذا إسناد صحيح.

Comments:

Rather than the apparent volume of the deed or deeds done by a person, it is the amount of effort and the sincerity behind the righteous deed that shall count with Allâh in the Hereafter.

Chapter 2. Construction Of Lofty Mosque

(المعجم ٢) - بَابُ تَشْيِيدِ الْمَسَاجِدِ

(التحفة ٢٢)

739. It was narrated that Anas

٧٣٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ:

bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the people compete in (building) mosques.'" (*Sahih*)

حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ**».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٤٩ من حديث حماد به، وصححه ابن خزيمة: ٢/ ٢٨٢.

Comments:

'Competing in mosque' has been interpreted in two ways: (i) People will boast of their wealth and prosperity in the mosques. (ii) They will vie with each other in the building of mosques.

740. It was narrated that Ibn 'Abbâs said: The Messenger of Allâh ﷺ said: "I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high." (*Da'if*)

٧٤٠ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْبَجَلِيُّ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَرَاكُمْ سَتُشَرِّفُونَ مَسَاجِدَكُمْ بَعْدِي كَمَا شَرَّفَتِ الْيَهُودُ كَنَائِسَها، وَكَمَا شَرَّفَتِ النَّصَارَى بِيَعَهَا**».

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: هذا إسناد ضعيف، فيه ليث وهو ابن أبي سليم ضعيف، وجبارة بن المغلس وهو كذاب ، والبجلي مستور.

741. It was narrated that 'Umar bin Khattâb said: The Messenger of Allâh ﷺ said: "No people's deeds ever became evil deeds but they started to adorn their places of worship." (*Da'if*)

٧٤١ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**مَا سَاءَ عَمَلُ قَوْمٍ قَطُّ إِلَّا زَخْرَفُوا مَسَاجِدَهُمْ**».

تخريج: [إسناده ضعيف جدًا] انظر الحديث السابق لعلته وح: ٤٦.

Chapter 3. Where It Is Permissible To Build Mosque

(المعجم ٣) - بَابُ أَيْنَ يَجُوزُ بِنَاءُ الْمَسَاجِدِ (التحفة ٢٣)

742. It was narrated that Anas

٧٤٢ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ،

bin Mâlik said: "The location where the Prophet's Mosque was built belonged to Banu Najjâr. In it there were date-palm trees and graves of the idolaters. The Prophet ﷺ said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet ﷺ built it and they were assisting him, and the Prophet ﷺ was saying: 'The real life is the life of the Hereafter so forgive the *Ansâr* and the *Muhâjirah*.' Before the mosque was built, the Prophet ﷺ would perform prayer wherever he was when the time for prayer came." (***Sahih***)

عَنْ حمّادِ بْنِ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ الضُّبعيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مَوْضعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ، وَكَانَ فيه نَخْلٌ وَمَقَابِرُ لِلْمُشْرِكِينَ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «ثَامِنُونِي بِهِ». قَالُوا: لاَ نَأْخُذُ لَهُ ثَمَناً أبداً، قَالَ: فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُناوِلُونَهُ، وَالنَّبِيُّ ﷺ يَقُولُ: «أَلاَ إِنَّ الْعَيْشَ عَيْشُ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَةِ» قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ.

تخريج: أخرجه البخاري، الصلوة، باب هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٨، ١٨٦٨ وغيرهما، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح:٥٢٤ من حديث أبي التياح به.

Comments:

a. It is perfectly in order to 'purchase' land for the construction of a mosque, and the landowner is allowed in Islam to charge price for the land sold to the mosque management. Similarly, there is no bar to receiving wages for services rendered for the construction, repairs and the putting in place of electric and water supply systems for the mosque.

b. Gifting land for the building of a mosque, rendering free various services for it and donating things of necessity to it, are acts of great virtue that may earn reward from Alláh.

c. It is prohibited to perform prayer in the graveyard. However, if all traces of the former graves of the past have been erased, the site shall be considered as good as any other piece of land, and there will be no bar to the construction of a mosque there.

d. There is no bar either on reciting or on listening to the verses of poetry whose contents are not aganist the teaching of *Shari'ah*. Use of musical instruments as accompaniment thereto is, however, prohibited in Islam.

e. In places where there is no mosque in the neighborhood, prayer can be performed on any appropriate piece of land.

743. It was narrated from 'Uthmân bin Abul-'As that the Messenger of Allâh ﷺ commanded him to build the

٧٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا أَبُو هَمَّامٍ الدَّلاَلُ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ

mosque of Tâ'if in the place where their *Taghuts* used to be.[1] (*Da'if*)

مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عِيَاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَاغِيَتُهُمْ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٥٠ من حديث أبي همام به * محمد بن عبدالله بن عياض لم يوثقه غير ابن حبان فهو مجهول الحال.

744. It was narrated that Ibn 'Umar was asked about gardens in which excrement was thrown. He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet ﷺ. (*Da'if*)

٧٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسى بْنُ أَعْيَنَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَسُئِلَ عَنِ الْحِيطَانِ تُلْقَى [فِيهَا] الْعَذِرَاتُ، فَقَالَ: «**إِذَا سُقِيَتْ مِرَاراً فَصَلُّوا فِيهَا**». يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لتدليس ابن إسحاق * وعمرو بن عثمان بن سيار الرقي ضعيف كما في التقريب.

Comments:

Repeated watering in the gardens turns the excrements etc., used in them (as manure) into soil and almost completely changes its character. The earth, therefore, should be considered as clean. The *Hadith* proves that any unclean piece of land, when cleansed, becomes fit for erecting a mosque into it and for performing prayers in it.

Chapter 4. Places Where It Is Disliked To Perform Prayer

(المعجم ٤) - بَابُ الْمَوَاضِعِ الَّتِي تُكْرَهُ فِيهَا الصَّلَاةُ (التحفة ٢٤)

745. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allâh ﷺ said: 'All the earth is a mosque, except for graveyards and *Hammâm*.'" (*Sahih*)[2]

٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ. وَحَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الأَرْضُ**

[1] 'Where they used to worship others besides Allâh, from the idols and other than that.' (Explanation by Sindi).

[2] *Hammâm*: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfatul-Ahwadhi.*

كُلُّهَا مَسْجِدٌ، إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في المواضع التي لا تجوز فيها الصلوة، ح:٤٩٢، وعلقه الترمذي من حديث حماد به، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي.

Comments:

a. Prohibition on performing prayers in the graveyard is meant to avoid any resemblance of prostrating before the graves.

b. Some people build their mosque close to the grave of a 'holy man' or Prophet under the assumption that praying by the side of the deceased holy man is a virtuous act. All of this is prohibited in Islam.

746. It was narrated that Ibn 'Umar said: "Allâh's Messenger ﷺ prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at,[1] and above the Ka'bah." ***(Da'if)***

٧٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَيْدِ بْنِ جَبِيرَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُصَلَّى فِي سَبْعِ مَوَاطِنَ: فِي الْمَزْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وَقَارِعَةِ الطَّرِيقِ، وَالْحَمَّامِ، وَمَعَاطِنِ الْإِبِلِ، وَفَوْقَ الْكَعْبَةِ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية ما يصلى إليه وفيه، ح:٣٤٦ من حديث عبدالله بن يزيد المقرىء به، وقال: إسناده ليس بذاك القوي، وقد تكلم في زيد بن جبيرة من قبل حفظه ، وهو متروك كما في التقريب وغيره، وقال الساجي: حدث عن داود بن الحصين بحديث منكر جدًا (التهذيب)، والحديث الآتي يغني عنه.

Comments:

a. The *Hadith* is 'Weak', yet the rule to the effect that we must avoid praying in unclean places is correct, since the Prophet ﷺ has directed that the mosque must be kept clean and smelling good. (See *Sunan Ibn Mâjah*: H.758).

b. Slaughterhouses also fall in that category. Therefore, no prayer should be performed there. The *Hadith* concerning prohibition of prayer in wash areas (public baths) and graveyards is correct. (See no. 745).

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[1] In no. 746, it is possible that it means 'watering holes' that camels rest at. See *Tuhfatul-Ahwadhi*, and this is the meaning that Sindi preferred, he said: "It is where they kneel around water, because it is feared that the camels will flee and stampede through it, and perhaps that will lead to ruining the prayer." And this is the understanding that most commentaries endorse.

747. It was narrated from 'Umar bin Khattâb that the Messenger of Allâh ﷺ said: "There are seven places where it is not permissible to perform the prayer: The top of the House of Allâh; graveyards; garbage dumps; slaughterhouses; bathrooms; the area that camels rest, and the main road." (*Da'if*)

٧٤٧ - حَدَّثَنَا عَلِيُّ بْنُ دَاوُدَ، وَ مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، قَالاَ: حَدَّثَنَا أَبُو صَالِحٍ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«سَبْعُ مَوَاطِنَ لاَ تَجُوزُ فِيهَا الصَّلاَةُ: ظَاهِرُ بَيْتِ اللهِ، وَالْمَقْبَرَةُ، وَالْمَزْبَلَةُ، وَالْمَجْزَرَةُ، وَالْحَمَّامُ، وَعَطَنُ الْإِبِلِ، وَمَحَجَّةُ الطَّرِيقِ»**.

تخريج: [**إسناده ضعيف**] أخرجه البزار (البحر الزخار)، ح:١٦١، وأحمد بن سلمان النجاد في مسند عمر، ح:٧١ من طريق أبي صالح كاتب الليث عن الليث عن عبدالله بن عمر العمري عن نافع به، وكذا علقه الترمذي، ح:٣٤٧، فالعمري سقط ذكره من سند ابن ماجة، راجع التلخيص:١/ ٢١٥ وغيره * وأبوصالح ضعيف في غير ما يروي عنه الحذاق كالبخاري وغيره، والحديث ضعفه البوصيري.

Chapter 5. What Is Disliked In The Mosques

(المعجم ٥) - بَابُ مَا يُكْرَهُ فِي الْمَسَاجِدِ (التحفة ٢٥)

748. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace." (*Da'if*)

٧٤٨ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ حِمْيَرَ: حَدَّثَنَا زَيْدُ بْنُ جَبِيرَةَ الأَنْصَارِيُّ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: **«خِصَالٌ لاَ تَنْبَغِي فِي الْمَسْجِدِ: لاَ يُتَّخَذُ طَرِيقاً، وَلاَ يُشْهَرُ فِيهِ سِلاَحٌ، وَلاَ يُقْبَضُ فِيهِ بِقَوْسٍ وَلاَ يُنْشَرُ فِيهِ نَبْلٌ، وَلاَ يُمَرُّ فِيهِ بِلَحْمٍ نِيءٍ، وَلاَ يُضْرَبُ فِيهِ حَدٌّ وَلاَ يُقْتَصُّ فِيهِ مِنْ أَحَدٍ، وَلاَ يُتَّخَذُ سُوقاً»**.

تخريج: [**إسناده ضعيف جدًا**] أخرجه ابن عدي انظر، ح:٧٤٦ لعلته، وضعفه البوصيري.

Comments:

'Not taking the mosque as a thoroughfare' refers to a situation where, for

example, a person is standing at one end outside the mosque and wants to go to the other side and, instead of going around the mosque, he decides to pass through the mosque. This is not proper.

749. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade buying and selling in the mosque, and reciting poetry in the mosque." (*Hasan*)

٧٤٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهٰى رَسُولُ اللهِ ﷺ عَنِ الْبَيْعِ وَالابْتِيَاعِ وَعَنْ تَنَاشُدِ الأَشْعَارِ فِي الْمَسَاجِدِ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلٰوة، باب التحلق يوم الجمعة قبل الصلٰوة، ح:١٠٧٩ من حديث ابن عجلان به، وحسنه الترمذي، ح:٣٢٢ * ابن عجلان صرح بالسماع عند أحمد.

Comments:

a. The *Hadith* further confirms the point made in no.748, namely the prohibition of using the mosque as a marketplace. It is because buying and selling often degenerates into wrangling, giving rise to unseemly noises that are antithetical to the dignity of the mosque.
b. Lines of poetry that promote monotheism and good moral conduct or degrade idolatry and idolaters, are allowed to be recited inside the mosques.

750. It was narrated from Wâthilah bin Asqa' that the Prophet ﷺ said: "Keep your infants, your insane and your evil ones away from your mosques. Avoid engaging in transactions and disputes, raising your voices, carrying out your prescribed punishments and unsheathing your swords therein. Make places for purification at their gates, and perfume them with incense on Fridays." (*Maudu'*)

٧٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ السُّلَمِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحارِثُ بْنُ نَبْهَانَ: حَدَّثَنَا عُتْبَةُ بْنُ يَقْظَانَ، عَنْ أَبِي سَعِيدٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشِرَارَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفْعَ أَصْوَاتِكُمْ وَإِقَامَةَ حُدُودِكُمْ وَسَلَّ سُيُوفِكُمْ، وَاتَّخِذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ، وَجَمِّرُوهَا فِي الْجُمَعِ**».

تخريج: [**إسناده موضوع**] * الحارث تقدم، ح:٢١٣، عتبة ضعيف (تقريب)، وأبوسعيد المصلوب كذاب كما في التهذيب وغيره، وفيه علة أخرى.

Chapter 6. Sleeping In The Mosque

(المعجم ٦) - بَابُ النَّوْمِ فِي الْمَسْجِدِ

(التحفة ٢٦)

751. It was narrated that Ibn 'Umar said: "We used to sleep in the mosque at the time of the Messenger of Allâh ﷺ." (*Sahih*)

٧٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: أَنْبَأَنَا عُبَيْدُ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٢ من حديث عبيدالله به.

Comments:

It is all right if a traveler or any other hard-pressed person sleeps in the mosque. We should not, however, make a habit of it. However, it is not a matter of reproach or censure if a person waiting for the congregational prayer falls asleep in the mosque.

752. Ya'ish bin Qais bin Tikhfah narrated that his father, who was one of the people of *Suffah*, said: "The Messenger of Allâh ﷺ said to us: 'Come with me.' So we went to the house of 'Âishah, where we ate and drank. Then the Messenger of Allâh ﷺ said to us: 'If you want, you can sleep here, or if you want you can go out to the mosque.' We said: 'We will go out to the mosque.'" (*Sahih*)

٧٥٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ يَعِيشَ بْنَ قَيْسِ بْنِ طِخْفَةَ حَدَّثَهُ عَنْ أَبِيهِ، وَكَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «انْطَلِقُوا» فَانْطَلَقْنَا إِلَى بَيْتِ عَائِشَةَ وَأَكَلْنَا وَشَرِبْنَا، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ شِئْتُمْ نِمْتُمْ هٰهُنَا، وَإِنْ شِئْتُمُ انْطَلَقْتُمْ إِلَى الْمَسْجِدِ» قَالَ: فَقُلْنَا: بَلْ نَنْطَلِقُ إِلَى الْمَسْجِدِ.

تخريج: [صحيح] أخرجه أبوداود، الأدب، باب في الرجل ينبطح على بطنه، ح: ٥٠٤٠ من حديث يحيٰ: أخبرنا أبوسلمة به مطولاً، وصححه ابن حبان، ح: ١٩٦٠، وله شاهد حسن عند ابن حبان، ح: ١٩٥٩، والحاكم(٤/ ٢٧١).

Chapter 7. Which Mosque Was Built First?

(المعجم ٧) - بَابٌ: أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ

(التحفة ٢٧)

753. It was narrated that Abu Dharr Al-Ghifâri said: "I said: 'O Messenger of Allâh! Which

٧٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ

mosque was built first?' He said: '*Al-Masjid Al-Harâm* (in Makkah).' I said: 'Then which?' He said: 'Then *Al-Masjid Al-Aqsa* (in Jerusalem).' I said: 'How many years between them?' He said: 'Forty years, but the whole earth is a mosque for you, so pray wherever you are when the time for prayer comes.'" (***Sahih***)

مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ، قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «**الْمَسْجِدُ الْحَرَامُ**» قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «**ثُمَّ الْمَسْجِدُ الأَقْصَى**» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «**أَرْبَعُونَ عَاماً، ثُمَّ الأَرْضُ لَكَ مُصَلًّى، فَصَلِّ حَيْثُ مَا أَدْرَكَتْكَ الصَّلَاةُ**».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:١٠، ح:٣٣٦٦ وح:٣٤٢٥، ومسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٥٢٠ من حديث الأعمش به.

Comments:

a. The reference here is to the building of the first mosque ever built in history, which was accomplished at the hands of Âdam ﷺ. As for the Prophets Ibrâhim ﷺ and Ismâ'il ﷺ, they rebuilt *Al-Masjid Al-Harâm* after old marks had been erased. Similarly, Sulaimân ﷺ was also not the first to build *Al-Masjid Al-Aqsa.*

b. This confirms the superiority of these two mosque. Apart from these two mosque the only other mosque on earth for which we are allowed to undertake an exclusive journey is the Prophet's Mosque at Al-Madínah.

c. Since even setting out on a journey exclusively to visit any mosque (except the three mentioned above) is prohibited, the situation of those who undertake journeys to visit the graves of 'holy men' etc, can very well be judged.

d. Visits to the graves are permitted, but only to draw lessons about the impending death and the life in the Hereafter.

e. 'Pray wherever you are' means that except for the three mosques mentioned above, all other mosques are equal in rank, and we can pray anywhere we like.

Chapter 8. Mosque In Houses

(المعجم ٨) - بَابُ الْمَسَاجِدِ فِي الدُّورِ

(التحفة ٢٨)

754. Mahmud bin Rabi' Al-Ansâri, who remembered that the Messenger of Allâh ﷺ spat a mouthful of water from a bucket into a well that belonged to them,

٧٥٤ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ الأَنْصَارِيِّ، وَكَانَ قَدْ

narrated that 'Itbân bin Mâlik As-Sâlimi who was the chief of his people Banu Sâlim and had participated in (the battle of) Badr with the Messenger of Allâh ﷺ said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place for prayer?' He said: 'I will do that.' The following day, the Messenger of Allâh ﷺ and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: 'Where would you like me to perform prayer for you in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood and we lined up behind him, and he led us in praying two *Rak'ah* (units). Then I asked him to stay and eat some *Khazirah*[1] that had been prepared for them.'" (*Sahih*)

عَقَلَ مَجَّةً مَجَّهَا رَسُولُ اللهِ ﷺ مِنْ دَلْوٍ فِي بِئْرٍ لَهُمْ، عَنْ عِتْبَانَ بْنِ مَالِكٍ السَّالِمِيِّ، وَكَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ، وَكَانَ شَهِدَ بَدْراً مَعَ رَسُولِ اللهِ ﷺ، قَالَ: جِئْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! ﷺ إِنِّي قَدْ أَنْكَرْتُ مِنْ بَصَرِي، وَإِنَّ السَّيْلَ يَأْتِي فَيَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، وَيَشُقُّ عَلَيَّ اجْتِيَازُهُ، فَإِنْ رَأَيْتَ أَنْ تَأْتِيَنِي فَتُصَلِّيَ فِي بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلًّى، فَافْعَلْ. قَالَ: **«أَفْعَلُ»**. فَغَدَا رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ، بَعْدَمَا اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ، فَأَذِنْتُ لَهُ، وَلَمْ يَجْلِسْ حَتَّى قَالَ: **«أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟»** فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ أُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللهِ ﷺ، وَصَفَفْنَا خَلْفَهُ، فَصَلَّى بِنَا رَكْعَتَيْنِ، ثُمَّ احْتَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُمْ.

تخريج: أخرجه البخاري، الوضوء، باب استعمال فضل وضوء الناس، ح:١٨٩ وغيره، ومسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح:٣٣ بعد، ح:٦٥٧ من حديث الزهري به.

Comments:

a. The Prophet's spitting a mouthful of water into the well was intended to bring *Barakah* (blessing) to the water. His spittle (and saliva), as confirmed by both his biographers and compilers of *Ahâdith*, had on several occasions

[1] A dish made with ground meat and flour.

worked wonders and brought *Barakah* to the people. (See *Bukhâri*: 4151)

b. On this occasion the Prophet ﷺ had even sprinkled some water from his mouth on the face of the child Mahmud. (See *Bukhâri*:77) The idea was to have fun with the child. Thus, any playful activity that provides amusement to the children but causes no discomfort to them is permissible — being it an expression of the elders' love and affection for the little ones.

c. There was a depression in the path between the house of 'Itbân ﷺ and the mosque that used to be flooded by rain, making his access to the mosque difficult. In situations like this it is allowed to perform prayers inside one's house.

d. An invitee for the meals can also bring someone else with him, provided that he is sure that it will not be an inconvenience to the host and may be a source of pleasure to him.

e. It is permissible to designate a place for prayers in the house.

f. It is all right to invite or ask a pious person, or a revered personality, to inaugurate a noble program or venture.

g. It is permissible to offer voluntary prayer as a congregational prayer.

755. It was narrated from Abu Hurairah that a man among the *Ansâr* sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place in my house where I can perform prayer,' that was after he had become blind. So he went and did that. (***Hasan***)

٧٥٥ - حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ [الخِرَقِيُّ]: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَرْسَلَ إِلَى رَسُولِ اللهِ ﷺ أَنْ: تَعَالَ فَخُطَّ لِي مَسْجِداً فِي دَارِي أُصَلِّي فِيهِ، وَذٰلِكَ بَعْدَمَا عَمِيَ، فَجَاءَ فَفَعَلَ.

تخريج: [إسناده حسن] وقال البوصيري: هذا إسناد صحيح .

Comments:

The Companion under reference, as specified in the previous *Hadith*, was 'Itbân ﷺ.

756. It was narrated that Anas bin Mâlik said: "One of my paternal uncles made some food for the Prophet ﷺ and said to the Prophet ﷺ: 'I would like you to eat and perform prayer in my house.' So he went to him, and in his house there was one of these *Fahl*. He ordered that a corner be swept and water sprinkled in it, then he performed prayer and we

٧٥٦ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ الْجَارُودِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي لِلنَّبِيِّ ﷺ طَعَاماً، فَقَالَ لِلنَّبِيِّ ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي وَتُصَلِّيَ فِيهِ، قَالَ، فَأَتَاهُ، وَفِي الْبَيْتِ فَحْلٌ مِنْ هٰذِهِ

prayed with him.'" (*Sahih*)

Abu 'Abdullâh bin Mâjah said: A *Fahl* is a mat that has become black (through use).

الْفُحُولِ، فَأَمَرَ بِنَاحِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ فَصَلَّى وَصَلَّيْنَا مَعَهُ.

قَالَ أَبُو عَبْدِ اللهِ ابْنُ مَاجَه: الْفَحْلُ هُوَ الْحَصِيرُ الَّذِي قَدِ اسْوَدَّ.

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٣/ ١٢٩، ١١٢ عن ابن أبي عدي وغيره بإختلاف يسير في المطبوع، وانظر أطراف المسند: ١/ ٤٢٨.

Chapter 9. Purifying And Perfuming The Mosque

(المعجم ٩) - بَابُ تَطْهِيرِ الْمَسَاجِدِ وَتَطْيِيبِهَا (التحفة ٢٩)

757. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever removes something harmful from the mosque, Allâh will build for him a house in Paradise.'" (*Da'if*)

٧٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ بْنِ أَبِي الْجَوْنِ: حَدَّثَنَا مُحَمَّدُ بْنُ صَالِحٍ الْمَدَنِيُّ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«مَنْ أَخْرَجَ أَذًى مِنَ الْمَسْجِدِ بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ»**.

تخريج: **[إسناده ضعيف]** وقال البوصيري: هذا إسناد ضعيف * مسلم هو ابن يسار لم يسمع من أبي سعيد الخدري، ومحمد، فيه لين.

758. It was narrated from 'Âishah that the Messenger of Allâh ﷺ commanded that mosque be built in (Ad-Dur) villages,[1] and that they be purified and perfumed. (*Sahih*)

٧٥٨ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ، وَ أَحْمَدُ بْنُ الأَزْهَرِ، قَالاَ: حَدَّثَنَا مالِكُ بْنُ سُعَيْرٍ: أَنْبَأَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِالْمَسَاجِدِ أَنْ تُبْنَى فِي الدُّورِ، وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

تخريج: **[إسناده صحيح]** انظر الحديث الآتي.

Comments:

a. Having just one central mosque in a city or town is not enough. There must be a mosque in each district so that the Believers may perform congregational prayer with facility and ease. It is in order to build a mosque

[1] The areas where large family tribal branches reside as neighbors.

at some distance from the other.

b. 'Perfuming' here means burning incense or some other substance producing a sweet odor.

759. It was narrated from 'Âishah that the Messenger of Allâh ﷺ commanded that places of prayer be established in villages, and that they be purified and perfumed. (***Sahih***)

٧٥٩ - حَدَّثَنَا رِزْقُ اللهِ بْنُ مُوسٰى: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا زَائِدَةُ ابْنُ قُدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُتَّخَذَ الْمَسَاجِدُ فِي الدُّورِ وَأَنْ تُطَهَّرَ وَتُطَيَّبَ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب اتخاذ المساجد في الدور، ح:٤٥٥ من حديث زائدة به، وصححه ابن حبان.

760. It was narrated that Abu Sa'eed Al-Khudri said: "The first person who put lamps in the mosque was Tamim Ad-Dâri." (***Dai'f***)

٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ خَالِدِ بْنِ إِيَاسٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَوَّلُ مَنْ أَسْرَجَ فِي الْمَسَاجِدِ تَمِيمٌ الدَّارِيُّ.

تخريج: [إسناده ضعيف جدًا] وقال البوصيري: في إسناده خالد بن إياس وقد اتفقوا على ضعفه ، وهو متروك الحديث كما في التقريب.

Chapter 10. Repugnance Of Spitting In The Mosque

(المعجم ١٠) - بَابُ كَرَاهِيَةِ النُّخَامَةِ فِي الْمَسْجِدِ (التحفة ٣٠)

761. It was narrated from Abu Hurairah and Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, "If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his left or under his left foot." (***Sahih***)

٧٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ أَبُو مَرْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، وَ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَسُولَ اللهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ، فَتَنَاوَلَ حَصَاةً فَحَكَّهَا، ثُمَّ قَالَ: «**إِذَا تَنَخَّمَ أَحَدُكُمْ فَلَا يَتَنَخَّمَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْزُقْ عَنْ شِمَالِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى**».

تخريج: أخرجه البخاري، الصلوٰة، باب حك المخاط بالحصى من المسجد، ح:٤٠٨،٤٠٩ وغيره، ومسلم، المساجد، باب النهي عن البصاق في المسجد، ح:٥٤٨ من حديث إبراهيم بن سعد وغيره به.

Comments:

a. Keeping the mosque clean is an absolute necessity.
b. It is essential to avoid activities that spoil the purity of mosque.
c. If the floor of the mosque is unmetaled or muddy and without matting, it is allowed to spit under the foot since once rubbed under the foot the spittle will be absorbed by the soil.
d. Spitting to one's left is only allowed if there is no worshipper on that side.
e. It is not allowed to spit on a solid constructed floor or a rug or carpet—it being against the principle of cleanliness.
f. The Prophet's act of cleaning the wall himself is indicative of his exemplary manners and humility.

762. It was narrated from Anas that the Prophet ﷺ saw some sputum in the prayer direction of the mosque and he became so angry that his face turned red. Then a woman from among the *Ansâr* came and scraped it off, and put some *Khaluq*[1] on that spot. The Messenger of Allâh ﷺ said: "How good this is." ***(Dai'f)***

٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا عَائِذُ ابْنُ حَبِيبٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، فَجَاءَتْهُ امْرَأَةٌ مِنَ الأَنْصَارِ فَحَكَّتْهَا، وَجَعَلَتْ مَكَانَهَا خَلُوقاً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَحْسَنَ هٰذَا».

تخريج: [**إسناده ضعيف**] أخرجه النسائي:٢/ ٥٢، ٥٣، المساجد، تخليق المساجد، ح:٧٢٩ من حديث عائذ به، وصححه ابن خزيمة، ح:١٢٩٦ * حميد الطويل ثقة مدلس (تقريب/ المرتبة الثالثة من طبقات المدلسين)، ولم أجد تصريح سماعه، والحديث علله البخاري في التاريخ الكبير:٧/ ٦٠ .

Comments:

a. It is permissible to express anger on seeing someone doing something abominable.
b. Sometimes, mere facial expressions may serve the purpose of admonition.
c. It is permissible to give words of praise or appreciation to someone who has done something good.
d. Both praise and punishment, whether in the form of a few words or through some other opportune method, are the recognized tools of education.

[1] A kind of perfume containing saffron etc. See explanation by *Sindi.*

763. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: 'When anyone of you is performing prayer, Allâh is before him, so none of you should spit toward the front while praying.'" (*Sahih*)

٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ: رَأَى رَسُولُ اللهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَكَّهَا. ثُمَّ قَالَ، حِينَ انْصَرَفَ مِنَ الصَّلاَةِ: «إِنَّ أَحَدَكُمْ، إِذَا كَانَ فِي الصَّلاَةِ، كَانَ اللهُ قِبَلَ وَجْهِهِ، فَلاَ يَتَنَخَّمَنَّ أَحَدُكُمْ قِبَلَ وَجْهِهِ فِي الصَّلاَةِ».

تخريج: أخرجه البخاري، الأذان، باب هل يلتفت لأمر ينزل به؟ أو يرى شيئًا ... الخ، ح:٧٥٣، ومسلم، المساجد، باب النهي عن البصاق في المسجد، في الصلوة وغيرها ... الخ، ح:٥٤٧ من حديث نافع به، البخاري من طريق الليث به.

Comments:

a. Prayer, is an occasion where Allâh's slave offers his homage and servitude to his Lord. It is, therefore, contrary to the spirit of that occasion to indulge in acts like spitting towards the front.

b. 'Allâh's being before the worshiper' is an expression, which in plain language means Allâh's beneficence and mercy being directed towards him.

c. Some people have put forward the claim on the basis of these words that Allâh is physically present everywhere. But the argument is not tenable, since if it were the case that Allâh was present everywhere, then spitting on one's left and behind should also have been prohibited because, as they put it, Allâh is physically present everywhere.

764. It was narrated from 'Âishah that the Prophet ﷺ scratched some spittle from the prayer direction of the mosque. (*Sahih*)

٧٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ حَكَّ بُزَاقاً فِي قِبْلَةِ الْمَسْجِدِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/١٣٨ عن وكيع به، ومسلم، ح:٥٤٩.

Chapter 11. Prohibition Of Making Lost-and-Found Announcements In The Mosque

(المعجم ١١) -بَابُ النَّهْيِ عَنْ إِنْشَادِ الضَّوَالِّ فِي الْمَسْجِدِ (التحفة ٣١)

765. It was narrated from Sulaimân bin Burdah that his father said: "The Messenger of

٧٦٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي سِنَانٍ، سَعِيدِ بْنِ سِنَانٍ، عَنْ عَلْقَمَةَ

Allâh ﷺ performed prayer, then a man said: 'Who was looking for the red camel?' The Prophet ﷺ said: 'May you not find it! The mosques were built for that for which they were built.'" (*Sahih*)

ابْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، فَقَالَ رَجُلٌ: مَنْ دَعَا إِلَى الْجَمَلِ الأَحْمَرِ؟ فَقَالَ النَّبِيُّ ﷺ: «لاَ وَجَدْتَهُ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد . . . الخ، ح:٥٦٩ من حديث وكيع به.

Comments:

a. The purpose behind the harsh words is to show his disapproval of the announcement. This, in fact, is a form of admonition.
b. Mosques are built for conducting prayers, delivering admonitions, imparting wise counsels and engaging in learning and teaching, not for making searches for things lost outside.

766. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade making lost-and-found announcements in the mosque. (***Hasan***)

٧٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنْبَأَنَا ابْنُ لَهِيعَةَ؛ ح: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ، جَمِيعاً عَنِ ابْنِ عَجْلاَنَ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ.

تخريج: [حسن] تقدم، ح:٧٤٩.

767. It was narrated from Abu 'Abdullâh, the freed slave of Shaddâd bin Hâd that he heard Abu Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'Whoever hears a man making a lost-and-found announcement in the mosque, let him say: "May Allâh not return it to you!" For the mosques were not built for that.'" (*Sahih*)

٧٦٧ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الأَسَدِيِّ، أَبِي الأَسْوَدِ، عَنْ أَبِي عَبْدِ اللهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّ اللهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهٰذَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن نشد الضالة في المسجد ... الخ، ح:٥٦٨ من حديث ابن وهب به.

Chapter 12. Prayer In Camels' Resting-Places[1] And Sheep's Resting-Places

(المعجم ١٢) - بَابُ الصَّلَاةِ فِي أَعْطَانِ الإِبِلِ وَمُرَاحِ الْغَنَمِ (التحفة ٣٢)

768. It was narrated that Abu Hurairah said: The Messenger of Allâh ﷺ said: "If you cannot find any where (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places." (***Hasan***)

٧٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ح: وَحَدَّثَنَا أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالاَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنْ لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الإِبِلِ، فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ».

تخريج: [حسن] أخرجه الدارمي: ١/٣٢٣، ح:١٣٩١ من حديث يزيد به، وصححه الترمذي، ح:٣٤٨، وابن خزيمة، ح:٧٩٥، وابن حبان (موارد)، ح:٣٣٦، والبوصيري * هشام عنعن، ولحديثه شاهد عند الترمذي، ح:٣٤٩ وغيره، وصححه ابن خزيمة، ح:٧٩٦، وانظر، ح:٧٧٠.

Comments:

The reason behind it is that, if a sheep tries to gore you with its horn, it is not life-threatening, and you can very well defend yourself against it. But if you see a camel bent on mischief, you will be hard put to handle it. Especially, its sudden attack could be fatal. As for a camel sitting at rest, the Prophet ﷺ is known to have performed his prayer facing it. (See *Sahih Al-Bukhâri*: 507).

769. It was narrated that 'Abdullâh bin Mughaffal Al-Muzani said: "The Prophet ﷺ said: 'Perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places, for they were created from the devils." (***Hasan***)

٧٦٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا [هُشَيْمٌ،] عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلُّوا فِي مَرَابِضِ الْغَنَمِ، وَلاَ تُصَلُّوا فِي أَعْطَانِ الإِبِلِ، فَإِنَّهَا خُلِقَتْ مِنَ الشَّيَاطِينِ».

[1] See no. 746.

تخريج: [حسن] أخرجه ابن أبي شيبة، ح:٣٨٧٧ عن هشيم به، والنسائي:٢/ ٥٦، ح:٧٣٦ من طريق آخر عن الحسن به، وانظر، ح:٧١ لعلته، وللحديث شواهد، انظر الحديث الآتي.

Comments:

'Camels being created from the devils' means they are mischievous by nature.

770. 'Abdul-Malik bin Rabi' bin Sabrah bin Ma'bad Al-Juhani said: "My father told me, from his father, that the Messenger of Allâh ﷺ said: 'Do not perform prayer in the camels' resting-places, and perform prayer in the sheep's resting-places.'" (*Sahih*)

٧٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ رَبِيعِ ابْنِ سَبْرَةَ بْنِ مَعْبَدٍ الْجُهَنِيُّ، أَخْبَرَنِي أَبِي، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ: قَالَ: «**لاَ يُصَلَّى فِي أَعْطَانِ الْإِبِلِ، وَيُصَلَّى فِي مُرَاحِ الْغَنَمِ**».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ٤٠٤، أطراف المسند:٢/ ٤٢٧ عن زيد به.

Chapter 13. Supplication When Entering The Mosque

(المعجم ١٣) - **بَابُ الدُّعَاءِ عِنْدَ دُخُولِ الْمَسْجِدِ** (التحفة ٣٣)

771. It was narrated that Fâtimah the daughter of the Messenger of Allâh ﷺ said: "Whenever the Messenger of Allâh ﷺ entered the mosque he would say: '*Bismillâh, was-salâmu 'alâ Rasulillâh, Allâhummagh-firli dhunubi waftah li abwâba rahmatika*. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your mercy).' When he left he would say: '*Bismillâh, was-salâmu 'alâ Rasulillâh, Allâhummagh-firli dhunubi waftah li abwâba fadlika*. (In the Name of Allâh, and peace be upon the Messenger of Allâh. O Allâh, forgive me my sins and open to me the gates of Your bounty).'" (*Dai'f*)

٧٧١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، وَ أَبُو مُعَاوِيَةَ، عَنْ لَيْثٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ: «**بِسْمِ اللهِ، وَالسَّلاَمُ عَلَى رَسُولِ اللهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ**». وَإِذَا خَرَجَ قَالَ: «**بِسْمِ اللهِ، وَالسَّلاَمُ عَلَى رَسُولِ اللهِ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ**».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلٰوة، باب ماجاء ما يقول عند دخوله المسجد، ح:٣١٤ من حديث إسماعيل به، وقال: حديث حسن وليس إسناده بمتصل * ليث بن أبي سليم تقدم حاله، ح:٢٠٨، وانظر الحديث الآتي فإنه يغني عنه.

772. It was narrated that Abu Humaid As-Sâ'idi said: "The Messenger of Allâh ﷺ said: 'When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: "*Allâhummaftah li abwâba rahmatika* (O Allâh, open to me the gates of Your mercy)." And when he leaves, let him say: "*Allâhumma inni as'aluka min fadlika*. (O Allâh, I ask of you from Your bounty)." (*Sahih*)

٧٧٢ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، وَ عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ سُوَيْدٍ الأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ. ثُمَّ لْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».**

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب ما يقول إذا دخل المسجد، ح:٧١٣ب من حديث عمارة به.

Comments:

The purpose of going to the mosque is worship, which would hopefully be the harbinger of Allâh's mercy. Hence it is that, while entering the mosque we pray for Allâh's mercy. Once out of the mosque, however, man becomes engrossed in worldly affairs, e.g., the earning of his bread-and-butter. It is, therefore, the time for him to ask for Allâh's bounty in order to get lawful and blissful sustenance.

773. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: '*Allâhumma aftahli abwâba rahmatik* (O Allâh, open to me the gates of Your mercy).' And when he leaves, let him send peace upon the Prophet and say: '*Allâhumma-'simni minash-shaitânir-rajim* (O Allâh, protect me from the accursed *Shaitân*).'" (*Sahih*)

٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: **«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ وَلْيَقُلِ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلِ: اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ».**

تخريج: [صحيح] أخرجه النسائي في الكبرى (عمل اليوم والليلة، ح: ٩٠) عن ابن بشار به، وسنده حسن، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات، وصححه ابن حبان(موارد)، ح: ٣٢١، وابن خزيمة، ح: ٤٥٢، والحاكم: ١/٢٠٧، والذهبي، وذكر النسائي له علةً غير قادحة.

Comments:

The reason behind asking protection from Satan is that, as long as a person is in the mosque, he is busy in the worship and remembrance of Allâh. Satan, therefore, has no sway over him. But as soon as he comes out of the mosque, Satan sees his opportunity to mislead him in his business affairs. That is the time when the person needs to come under Allâh's special protection so as to be secure from the evil machinations of Satan.

Chapter 14. Walking To Prayer

(المعجم ١٤) - بَابُ الْمَشْيِ إِلَى الصَّلَاةِ (التحفة ٣٤)

774. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allâh raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer.'" (*Sahih*)

٧٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لاَ يَنْهَزُهُ إِلَّا الصَّلَاةُ، لاَ يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ، مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ».

تخريج: [صحيح] تقدم، ح: ٢٨١.

Comments:

a. The *Hadith* confirms the superiority of congregational prayer since it is an established fact, that it is better to perform the voluntary prayers at home.
b. There is much reward for one who performs ablution and does it well.
c. When the reward for just walking towards the mosque is so great that at each step Allâh takes away one of the worshipper's sins and raises his status one degree, the amount of reward to be awarded to him for the performance of prayer can very well be imagined.
d. There is great reward promised even for those who just wait for the congregational prayer in the mosque. We must, therefore, try to reach the mosque after the call to prayer as soon as possible.

775. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqâmah* is called for the prayer, do not come running. Come walking, with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it." (*Sahih*)

٧٧٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ، مُحَمَّدُ ابْنُ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا تَمْشُونَ، وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

تخريج: أخرجه مسلم، المساجد، باب استحباب إتيان الصلوٰة بوقار وسكينة ... الخ، ح:٦٠٢ من حديث إبراهيم به.

Comments:

a. It is not permitted to come running to the mosque in order to catch up with the prayer.

b. 'Walking with tranquility' does not mean to move at a snail's pace as if prayer had no value for him.

c. A person joining the prayer at a stage where the *Imâm* has already completed one *Rak'ah* or two, must not follow the *Imâm* in saying the concluding salutation (*Salâm*), but say it after completing the missed part of his prayer. In his book *Subulus-Salâm*, which is a commentary on the well known *Hadith* book *Bulughul-Marâm*, Imâm Amir San'âni says: There is divergence of opinion among the scholars as to whether the part of *Salâh* the late comer performs with the *Imâm* should be reckoned as his initial *Rak'ah* or the final ones. The truth, however, is that these are to be reckoned as his initial *Rak'ah*. And Allâh knows best.

776. It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allâh ﷺ say: 'Shall I not tell you of something by means of which Allâh expiates for sins and increases good deeds?' They said: 'Yes, O Messenger of Allâh.' He said: 'Performing ablution properly[1] despite difficulties, increasing the number of steps one takes towards the mosque and waiting

٧٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أَدُلُّكُمْ عَلَى مَا يُكَفِّرُ اللهُ بِهِ الْخَطَايَا وَيَزِيدُ بِهِ فِي الْحَسَنَاتِ؟». قَالُوا: بَلَى. يَا رَسُولَ اللهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ، وَكَثْرَةُ

[1] See nos. 280, 426, and 427, and this narration preceded under the last of them.

for the next prayer after prayer.' (*Hasan*)

الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ».

تخريج: [حسن] أخرجه أحمد: ٣/٣ عن أبي عامر عن زهير به.

777. It was narrated that 'Abdullâh said: "Whoever would like to meet Allâh tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allâh prescribed the ways of guidance to your Prophet ﷺ. By Allâh, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allâh raises him in status one degree thereby, and takes away one of his sins." (*Hasan*)

٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ غَداً مُسْلِماً، فَلْيُحَافِظْ عَلَى هٰؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ، حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللهَ شَرَعَ لِنَبِيِّكُمْ ﷺ سُنَنَ الْهُدَى، وَلَعَمْرِي، لَوْ أَنَّ كُلَّكُمْ صَلَّى فِي بَيْتِهِ، لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ، مَعْلُومُ النِّفَاقِ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يَدْخُلَ فِي الصَّفِّ، وَمَا مِنْ رَجُلٍ يَتَطَهَّرُ فَيُحْسِنُ الطُّهُورَ، فَيَعْمِدُ إِلَى الْمَسْجِدِ فَيُصَلِّي فِيهِ، فَمَا يَخْطُو خَطْوَةً إِلَّا رَفَعَ اللهُ لَهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةً.

تخريج: [حسن] أخرجه أحمد: ١/ ٣٨٢ من حديث إبراهيم به * وإبراهيم بن مسلم الهجري ضعيف الحديث كما في التهذيب وغيره، ولكن تابعه علي بن الأقمر عند أحمد: ١/ ٤١٤، ٤١٥.

Comments:

a. In 'Abdullâh bin Mas'ud's estimation, a true Muslim is one that regularly attends congregational prayers. It means that a defaulter, when he is called before Allâh on the Day of Resurrection after death, will not come as one of the Muslims.

b. If the *Sunnah* of congregational prayers is abandoned, there will be nothing left to distinguish between the communities of believers and non-believers.

c. The keenness exhibited by the Companions to attend the congregational prayers shows that they did not think it permissible to miss the congregational prayers without a valid reason. That is why even a sick man, unable to walk by himself, would come supported by others to the mosque but would not pray at home.

778. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'Whoever leaves his house for the prayer and says: *'Allâhumma inni asa'luka bi-haqqis-sâ'ilina 'alaika, wa as'aluka bi-haqqi mamshâya hâdhâ, fa inni lam akhruj asharan wa lâ batran, wa lâ riyâ'an, wa lâ sum'atan, wa kharajtu-ttiqâ'a sukhtika wabtighâ'a mardâtika, fa's'aluka an tu'idhani minan-nâri wa an taghfira li dhunubi, Innahu lâ yaghfirudh-dhunuba illâ Anta.* (O Allâh, I ask You by the right that those who ask of You have over You, and I ask You by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),' Allâh will turn His Face towards him and seventy thousand angels will pray for his forgiveness." (*Dai'f*)

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ الْمُوَفَّقِ أَبُو الْجَهْمِ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ فَقَالَ: **اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هٰذَا، فَإِنِّي لَمْ أَخْرُجْ أَشَراً وَلَا بَطَراً وَلَا رِيَاءً وَلَا سُمْعَةً، وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، فَأَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.** أَقْبَلَ اللهُ عَلَيْهِ بِوَجْهِهِ، وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفِ مَلَكٍ».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد مسلسل بالضعفاء، عطية هو العوفي، ح:٣٧، وفضيل بن مرزوق، والفضل بن الموفق: كلهم ضعفاء .

779. It was narrated that Abu

٧٧٩ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ بْنِ رَاشِدٍ

Hurairah said: "The Messenger of Allâh ﷺ said: 'Those who walk to the mosque in the dark are those who are diving into the mercy of Allâh.'" (*Dai'f*)

الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي رَافِعٍ، إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**الْمَشَّاءُونَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ، أُولَئِكَ الْخَوَّاضُونَ فِي رَحْمَةِ اللهِ**».

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف، أبورافع اجمعوا على ضعفه، والوليد بن مسلم مدلس تقدم، ح:٢٥٥، وقد عنعنه .

780. It was narrated that Sahl bin Sa'd As-Sâ'idi said: "The Messenger of Allâh ﷺ said: 'Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (*Hasan*)

٧٨٠ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْحَلَبِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الشِّيرَازِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ التَّمِيمِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لِيَبْشَرِ الْمَشَّاءُونَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِنُورٍ تَامٍّ يَوْمَ الْقِيَامَةِ**».

تخريج: [إسناده حسن] أخرجه ابن خزيمة: ٢/٣٧٧، ح:١٤٩٨ في صحيحه عن الحلبي به * الشيرازي وثقه العجلي، وابن خزيمة، والحلبي، فحديثه لا ينزل عن درجة الحسن.

Comments:

At one of the stages on the Day of Resurrection pitched darkness shall envelop all men. In that situation the believers shall be aided in their walk ahead by the light of their good deeds. The disbelievers shall be shorn of this light. The hypocrites shall get some light initially only to be deprived of it after a few steps. Among the deeds that would help bring this light to the believers would be the fact that they had not allowed the darkness of the night to make them stay away from congregational prayers.

781. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: "Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.'" (*Hasan*)

٧٨١ - **حَدَّثَنَا** مَجْزَأَةُ بْنُ سُفْيَانَ بْنِ أَسِيدٍ، مَوْلَى ثَابِتٍ الْبُنَانِيِّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الصَّائِغُ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ**».

تخريج: [حسن] * الصائغ مجهول وتلميذه مستور، والحديث السابق شاهد له، وضعفه البوصيري.

Chapter 15. The Greater The Distance From The Mosque, The Greater The Reward

(المعجم ١٥) - بَابٌ: الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْرًا (التحفة ٣٥)

782. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The greater the distance from the mosque, the greater the reward.'" (*Hasan*)

٧٨٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: **«الأَبْعَدُ فَالأَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْراً»**.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب ماجاء في فضل المشي إلى الصلوة، ح:٥٥٦ من حديث ابن أبي ذئب به، وصححه الحاكم، والذهبي.

Comments:

a. In it is motivation for those who live at a distance from mosque, to attend the congregational prayers.

b. Subjecting oneself to unnecessary hardship is not the demand of *Shari'ah*. But the ease that the *Shari'ah* gives us does not mean open licence for laziness and inaction. What we must do is remain clear of all extremes and tread the middle path.

783. It was narrated that Ubayy bin Ka'b said: "There was a man among the *Ansâr* whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allâh ﷺ. I felt sorry for him and said: 'O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry you over the stony ground, and keep you away from the vermin on the ground?' He said: 'By Allâh! I do not want to live so close to Muhammad ﷺ.' This troubled me until I came to the house of the Prophet ﷺ and

٧٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبَّادُ ابْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ بِالْمَدِينَةِ، وَكَانَ لاَ تُخْطِئُهُ الصَّلاَةُ مَعَ رَسُولِ اللهِ ﷺ، قَالَ، فَتَوَجَّعْتُ لَهُ، فَقُلْتُ: يَا فُلاَنُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَاراً يَقِيكَ الرَّمَضَ، وَيَرْفَعُكَ مِنَ الْوَقَعِ وَيَقِيكَ هَوَامَّ الأَرْضِ فَقَالَ: وَاللهِ، مَا أُحِبُّ أَنَّ بَيْتِي بِطُنُبِ بَيْتِ مُحَمَّدٍ ﷺ. قَالَ، فَحَمَلْتُ بِهِ حِمْلاً حَتَّى أَتَيْتُ [بَيْتَ] النَّبِيِّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ،

فَدَعَاهُ فَسَأَلَهُ، فَذَكَرَ لَهُ مِثْلَ ذٰلِكَ، وَذَكَرَ أَنَّهُ يَرْجُو فِي أَثَرِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allâh ﷺ said, 'You will have that (reward) that you sought.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح:٦٦٣ من حديث عباد وغيره به.

Comments:

a. How keen the Companions were to do the deeds of piety and virtue! This incident is but a small example of how the Companions used to bear all the *hardship of the path, and walked a long distance to reach the mosque in* order to get more reward from Allâh.
b. Sincerity towards brethren-in-faith demands that we give them good advice, even though we are not asked to.
c. If a complaint is brought forward against a person, no adverse opinion should be formed without investigation against him. The best thing to do is to ask the person concerned himself what he meant by the 'improper words' purportedly spoken by him.
d. A good intention by a believer merits reward from Allâh.

٧٨٤ - حَدَّثَنَا أَبُو مُوسٰى، مُحَمَّدُ بْنُ الْمُثَنّٰى: حَدَّثَنَا خَالِدُ بْنُ الْحارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَرَادَتْ بَنُو سَلِمَةَ أَنْ يَتَحَوَّلُوا مِنْ دِيَارِهِمْ إِلَى قُرْبِ الْمَسْجِدِ، فَكَرِهَ النَّبِيُّ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ، فَقَالَ: «يَا بَنِي سَلِمَةَ! أَلاَ تَحْتَسِبُونَ آثَارَكُمْ؟» فَأَقَامُوا.

784. It was narrated that Anas said: "Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet ﷺ did not want the outskirts of Al-Madinah to be left vacant, so he said: 'O Banu Salimah, do you not hope for the reward of your footsteps?' So they stayed (where they were)." (*Sahih*)

تخريج: أخرجه البخاري، الأذان، باب احتساب الآثار، ح:٦٥٥، ٦٥٦، ١٨٨٧ من حديث حميد به، وله شواهد عند مسلم، المساجد، باب فضل كثرة الخطا إلى المساجد، ح:٦٦٥ وغيره.

Comments:

a. The Prophet ﷺ forbade them to move to a residence near the mosque in order that the outskirts of the city remain well protected from sudden attacks by the enemy.

b. Attending the congregational prayers is a must even for those who live at a distance from the mosque, or else the Prophet ﷺ would have allowed them to pray at home.

785. It was narrated that Ibn 'Abbâs said: "The houses of the *Ansâr* were far from the mosque and they wanted to move closer. Then the following Verse was revealed: 'We record that which they send before (them), and their traces.'"[1] He said: So they remained (where they were)." (***Hasan***)

٧٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الأَنْصَارُ بَعِيدَةً مَنَازِلُهُمْ مِنَ الْمَسْجِدِ. فَأَرَادُوا أَنْ يَقْتَرِبُوا فَنَزَلَتْ: ﴿وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَارَهُمْ﴾ قَالَ، فَثَبَتُوا.

تخريج: [حسن] أخرجه ابن جرير في تفسيره من حديث إسرائيل به، وسنده ضعيف، وضعفه البوصيري، وانظر، ح:١٧١ لعلته، وله طريق آخر، ضعيف شاذ عند الطبراني في الكبير، وللحديث شواهد عند مسلم، ح:٦٦٥، والبزار، وابن أبي حاتم وغيرهم، انظر سنن الترمذي بتحقيقي(٣٢٢٦).

Comments:

For people endowed with firm determination it is better to live at a distance from the mosque. But for the people who do not take the mosque so devoutly, it is better to live close to the mosque, so that they are not tempted to miss their enjoined duty.

Chapter 16. The Virtue Of Prayer In Congregation

(المعجم ١٦) - بَابُ فَضْلِ الصَّلَاةِ فِي جَمَاعَةٍ (التحفة ٣٦)

786. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is twenty-some levels higher than his prayer in his house or in the marketplace.'" (***Sahih***)

٧٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ، تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ، بِضْعاً وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح:٤٧٧، ومسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد ... الخ، ح:٦٤٩ من حديث أبي معاوية به

[1] *Yâ-Sîn* 36:12.

مطولاً ومختصرًا.

Comments:

a. The timespan allowed to us to act in this world is very limited. It is Allâh's special favor that He bestows great reward over some of our good deeds. We must take advantage of this act of mercy and try to be regular in attending the congregational prayers, in order to win greater reward from Allâh.

b. The Arabic expression *Bid'* (over *'Ishrin*, i.e., twenty) used in the *Hadith* means any number between three to nine. Its precise definition appears in the ensuing *Ahâdith* that contain the words 'twenty-five times' and 'twenty-seven times'.

c. The numbers mentioned in the *Ahâdith* mean the upper limit of reward for the specified acts. Thus, if the level of submissiveness, devotion, and tranquility on the part of the devotee is less, the reward will also be less.

787. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "The prayer in congregation is twenty-five times more virtuous than the prayer of anyone of you on his own." (***Sahih***)

٧٨٧ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**فَضْلُ الْجَمَاعَةِ عَلَى صَلاَةِ أَحَدِكُمْ وَحْدَهُ خَمْسٌ وَعِشْرُونَ جُزْءاً**».

تخريج: أخرجه البخاري، التفسير، باب قوله إن قرآن الفجر كان مشهودًا ح:٤٧١٧، ومسلم، المساجد، باب فضل صلوة الجماعة . . . الخ، ح:٦٤٩ وغيرهما من طرق عن الزهري به بإختلاف يسير.

788. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allâh ﷺ said: 'The prayer of a man in congregation is twenty-five levels higher than his prayer in his home.'" (***Sahih***)

٧٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلاَلِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ خَمْساً وَعِشْرِينَ دَرَجَةً**».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب ماجاء في فضل المشي إلى الصلوة، ح:٥٦٠ من حديث أبي معاوية به، وصححه ابن حبان، والحاكم، والذهبي.

789. It was narrated that Ibn 'Umar said: "The Messenger of

٧٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ رُسْتَهْ:

Allâh ﷺ said: 'The prayer of a man in congregation is twenty-seven levels more virtuous than a man's prayer on his own.''' (*Sahih*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَفْضُلُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه مسلم، المساجد، باب فضل صلٰوة الجماعة ... الخ، ح: ٦٥٠ من حديث يحيى القطان به.

Comments:

We have *Ahâdith* that speak of twenty-five times the reward and *Ahâdith* that speak of twenty-seven times the reward for performing prayers in congregation. Scholars have opined that the difference relates to an increase or decrease in the level of adherence to the norms and rules, as well as the degree of submissiveness in prayers exhibited by the worshipper.

790. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels." (*Hasan*)

٧٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلاَةِ الرَّجُلِ وَحْدَهُ أَرْبَعاً وَعِشْرِينَ أَوْ خَمْساً وَعِشْرِينَ دَرَجَةً».

تخريج: [حسن] أخرجه أبوداود، الصلٰوة، باب في فضل صلٰوة الجماعة، ح: ٥٥٤ من حديث شعبة عن أبي إسحاق به، وصححه ابن خزيمة، وابن حبان، وابن معين، وابن المديني، والذهلي وغيرهم، أخرجه النسائي، ح: ٨٤٤ من حديث شعبة عن أبي إسحاق به.

Chapter 17. Severe Warning Against Missing Prayer In Congregation

(المعجم ١٧) - بَابُ التَّغْلِيظِ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ (التحفة ٣٧)

791. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in

٧٩١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ، ثُمَّ آمُرَ

prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.'" (*Sahih*)

رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب التشديد في ترك الجماعة، ح:٥٤٨ من حديث أبي معاوية به، وهو حديث متفق عليه عن الأعمش به، والبخاري، ح:٦٥٧، ومسلم، ح:٦٥١.

Comments:

a. It shows that attending the prayer in congregation is an enjoined duty for men; no such warning or threat of punishment has been mentioned for missing the voluntary prayers.
b. It is allowed to raid the the houses of culprits and force them out of their homes without prior warning or notice.

792. It was narrated that Ibn Umm Maktum said: "I said to the Prophet ﷺ: 'I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?' He said: 'Can you hear the call?' I said: 'Yes.' He said: 'Then I do not find any concession for you.'" (*Da'if*)

٧٩٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ أُمِّ مَكْتُومٍ قَالَ، قُلْتُ لِلنَّبِيِّ ﷺ: إِنِّي كَبِيرٌ، ضَرِيرٌ، شَاسِعُ الدَّارِ، وَلَيْسَ لِي قَائِدٌ يُلاَوِمُنِي، فَهَلْ تَجِدُ مِنْ رُخْصَةٍ؟ قَالَ: «هَلْ تَسْمَعُ النِّدَاءَ؟» قُلْتُ: نَعَمْ. قَالَ: «مَا أَجِدُ لَكَ رُخْصَةً».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، الباب السابق، ح:٥٥٢ من حديث عاصم بن بهدلة به * أبورزين عن ابن أم مكتوم مرسل، وحديث مسلم(٦٥٣) وأبي داود(٤٢٣/٣) يغني عنه.

Comments:

a. The *Hadith* underlines the importance of the prayer in congregation, so much so, that the Prophet ﷺ did not grant any sort of concession, even to Ibn Umm Maktum ﵁ although he was handicapped in several ways.
b. The Prophet ﷺ did not accept Ibn Umm Maktum's request to allow him to stay away from the prayer in congregation, because he ﷺ wanted him to earn more and more reward in the Hereafter. His wish was to create an inducement in him for the congregational prayer although, as we know, a blind man who finds it difficult to attend the prayer in the mosque is allowed to perform it at home as it happened in the case of 'Itbân bin Mâlik ﵁ (*Sunan Ibn Mâjah*: 754).

793. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse." (*Sahih*)

٧٩٣ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ بَيَانٍ الْوَاسِطِيُّ: أَنْبَأَنَا هُشَيْمٌ، عَنْ شُعْبَةَ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ، فَلاَ صَلاَةَ لَهُ، إِلَّا مِنْ عُذْرٍ».

تخريج: [صحيح] أخرجه ابن حبان، ح:٤٢٦ من حديث عبدالحميد بن بيان به * وهشيم صرح بالسماع عند الحاكم، وصححه الحاكم، والذهبي، وله طريق آخر عند أبي داود، ح:٥٥١، وإسناده ضعيف.

Comments:

The prayer being invalid either means that the prayer shall lose its full reward or that the blessing of Allâh promised for a prayer in congregation shall be denied to it.

794. Ibn 'Abbâs and Ibn 'Umar narrated that they heard the Prophet ﷺ say on his pulpit: "People should desist from failing to attend the congregations, otherwise Allâh will seal their hearts, and then they will be among the negligent." (*Sahih*)

٧٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، وَ ابْنُ عُمَرَ أَنَّهُمَا سَمِعَا النَّبِيَّ ﷺ يَقُولُ، عَلَى أَعْوَادِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ، أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ».

تخريج: أخرجه مسلم، الجمعة، باب التغليظ في ترك الجمعة، ح:٨٦٥ من حديث الحكم به.

Comments:

a. Pointing out the mistake of a few before the assembly was intended to admonish others, and dissuade them from falling into that error.

b. Pointing out the mistake of someone without naming him is designed to make him concerned, and realize his mistake without humiliating him.

c. Some of the sins could be the cause of the hearts being sealed that would slam the door on reform in the future.

d. Avoiding prayers in congregation is a huge sin, punishable by the sealing of the heart even in this world.

795. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'Let men desist

٧٩٥ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ الْهُذَلِيُّ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ ابْنِ

أَبِي ذِئْبٍ، عَنِ الزِّبْرِقَانِ بْنِ عَمْرٍو الضَّمْرِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ، أَوْ لأُحَرِّقَنَّ بُيُوتَهُمْ».

from failing to attend the congregation, otherwise I will burn their houses down.'" (*Sahih*)

تخريج: [صحيح] إسناده ضعيف لعلل، والحديث السابق شاهد له.

(المعجم ١٨) - **بَابُ صَلاَةِ الْعِشَاءِ وَالْفَجْرِ فِي جَمَاعَةٍ** (التحفة ٣٨)

Chapter 18. Performing The *'Ishâ'* And *Fajr* Prayers In Congregation

٧٩٦ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ: حَدَّثَتْنِي عَائِشَةُ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي صَلاَةِ الْعِشَاءِ وَصَلاَةِ الْفَجْرِ، لأَتَوْهُمَا وَلَوْ حَبْواً».

796. 'Âishah said: "The Messenger of Allâh ﷺ said: 'If the people knew what (reward) there is in the *'Ishâ'* prayer and *Fajr* prayer, they would come even if they had to crawl.'" (*Sahih*)

تخريج: [إسناده صحيح] أخرجه النسائي في الكبرى، ح:٣٨٧ من حديث يحيى بن أبي كثير به.

Comments:

a. 'If the people knew what there is' is the literal translation of the Arabic words of *Hadith*. The 'what' here means the reward and the blessings promised by Allâh for the worshippers.

b. Reward and blessings in question have only been promised for prayers performed in congregation.

٧٩٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَثْقَلَ الصَّلاَةِ عَلَى الْمُنَافِقِينَ صَلاَةُ الْعِشَاءِ وَصَلاَةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً».

797. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the *'Ishâ'* prayer and the *Fajr* prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.'" (*Sahih*)

تخريج: أخرجه مسلم، المساجد، باب فضل صلٰوة الجماعة وبيان التشديد ... الخ، ح:٦٥١ من حديث أبي معاوية به.

Comments:

a. *'Ishâ'* and *Fajr* prayers are most burdensome for the hypocrites, because they are quite demanding physically and, in order to perform them in congregation, one has to strive against oneself.

b. Anyone who performs these prayers with fondness and punctuality, practically proves that he is free from hypocrisy.

c. The more burdensome an act of devotion, the more reward would it fetch from Allâh provided that it does not go against the *Sunnah* of the Prophet ﷺ.

798. It was narrated from 'Umar bin Khattâb that the Prophet ﷺ used to say: "Whoever performs prayer in congregation at the mosque for forty nights, never missing the first *Ra'kah* of the *'Ishâ'* prayer, Allâh will thereby decree for him salvation from the Fire." (*Da'if*)

٧٩٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ [غَزِيَّةَ] عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «مَنْ صَلَّى فِي مَسْجِدٍ، جَمَاعَةً، أَرْبَعِينَ لَيْلَةً، لَا تَفُوتُهُ الرَّكْعَةُ الْأُولَى مِنْ صَلَاةِ الْعِشَاءِ، كَتَبَ اللهُ لَهُ بِهَا عِتْقاً مِنَ النَّارِ».

تخريج: [إسناده ضعيف] وقال البوصيري: عمارة لم يدرك أنسًا ولم يلقه ، وانظر، ح:٧٥ لعلة أخرى.

Comments:

a. 'Forty nights' means (prayers performed for) a continuous period of forty days and nights.

b. Performing the prayers in congregation for forty days on end by a person, will have the effect of making him used to it, and enables him to continue with it on a regular basis which, in turn, would earn him Allâh's pleasure and salvation from Fire.

Chapter 19. Staying In The Mosques And Awaiting The Prayer

(المعجم ١٩) - بَابُ لُزُومِ الْمَسَاجِدِ وَانْتِظَارِ الصَّلَاةِ (التحفة ٣٩)

799. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels

٧٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَدَكُمْ إِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي

will send prayer upon anyone of you so long as he remains in the place where he prayed, saying: "O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, accept his repentance," so long as he does not commit *Hadath* nor disturb anyone.'" (*Sahih*)

صَلَاةٍ، مَا كَانَتِ الصَّلَاةُ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ تُبْ عَلَيْهِ، مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ فِيهِ».

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في مسجد السوق، ح:٤٧٧ من حديث أبي معاوية به مطولاً.

Comments:

a. We must reach the mosque well before the prayer begins so that we are able to perform the *Sunnah* and voluntary prayers, or earn reward from Allâh by His remembrance or the recitation of the Noble Qur'ân.

b. Waiting for the start of the obligatory prayer in the mosque fetches as much reward as for the performance of it. Recitation of Allâh's Names and praises, and the performing of voluntary prayers in the mean time can bring us additional reward.

c. It is extremely rewarding to continue to sit reciting the Names and praises of Allâh at the same place after the completion of the obligatory prayer.

d. (i) 'So long as he does not disturb anyone' has also been taken to mean that, as long as he does not affront any worshipper by uttering improper words.
(ii) 'Committing *Hadath*' could mean the passing of the wind which, if done in the mosque, could cause discomfort to the worshippers. And Allâh knows best.

800. It was narrated from Abu Hurairah that the Prophet ﷺ said: "A Muslim does not regularly attend the mosques to perform prayer and remember Allâh, but Allâh feels happy with him just as the family of one who is absent feels happy when he comes back to them." (*Sahih*)

٨٠٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَوَطَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ، إِلَّا تَبَشْبَشَ اللهُ لَهُ كَمَا يَتَبَشْبَشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ، إِذَا قَدِمَ عَلَيْهِمْ».

تخريج: [إسناده صحيح] أخرجه الطيالسي، ح:٢٣٣٤ عن ابن أبي ذئب به، وصححه ابن خزيمة، ح:١٥٠٣، وابن حبان (الإحسان)، ح:١٦٠٧، والحاكم: ١/١٣، والذهبي.

Comments:

Allâh's feeling happy or unhappy is one of the attributes of Allâh. The unanimous view of the pious predecessors regarding the attributes of Allâh is that we believe in them as they are mentioned in the Qur'ân and *Ahâdith*

without either denying them or twisting their meaning, or giving them resemblance to any of the created things.

801. It was narrated that 'Abdullâh bin 'Amr said: "We performed the *Maghrib* (prayer) with the Messenger of Allâh ﷺ, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allâh ﷺ came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: "Look at My slaves; they have fulfilled one obligatory duty and are awaiting another." (*Sahih*)

٨٠١ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ الْمَغْرِبَ، فَرَجَعَ مَنْ رَجَعَ، وَعَقَّبَ مَنْ عَقَّبَ، فَجَاءَ رَسُولُ اللهِ ﷺ مُسْرِعاً، قَدْ حَفَزَهُ النَّفَسُ، وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ، فَقَالَ: «أَبْشِرُوا، هٰذَا رَبُّكُمْ قَدْ فَتَحَ بَاباً مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٨٦، ١٨٧ من حديث حماد بن سلمة به، وصححه البوصيري، وله علة غير قادحة، وله شاهد عند أحمد: ٢/ ٢٠٨، وإسناده ضعيف.

Comments:

a. Staying back in the mosque awaiting the prayer is an act of great virtue.
b. Man's knee is not the part of body which it is unlawful to expose before others.
c. Allâh the Glorified, communicates such things to the angels because it was they who had remarked that man will make mischief and shed blood on the earth.

802. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "If you see a man frequenting the mosques, then bear witness to his faith. Allâh says: 'The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day.'"[1] (*Da'if*)

٨٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ، فَاشْهَدُوا لَهُ بِالْإِيمَانِ، قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ﴾ الآيَةَ». [التوبة: ١٨]

[1] *At-Taubah* 9:18.